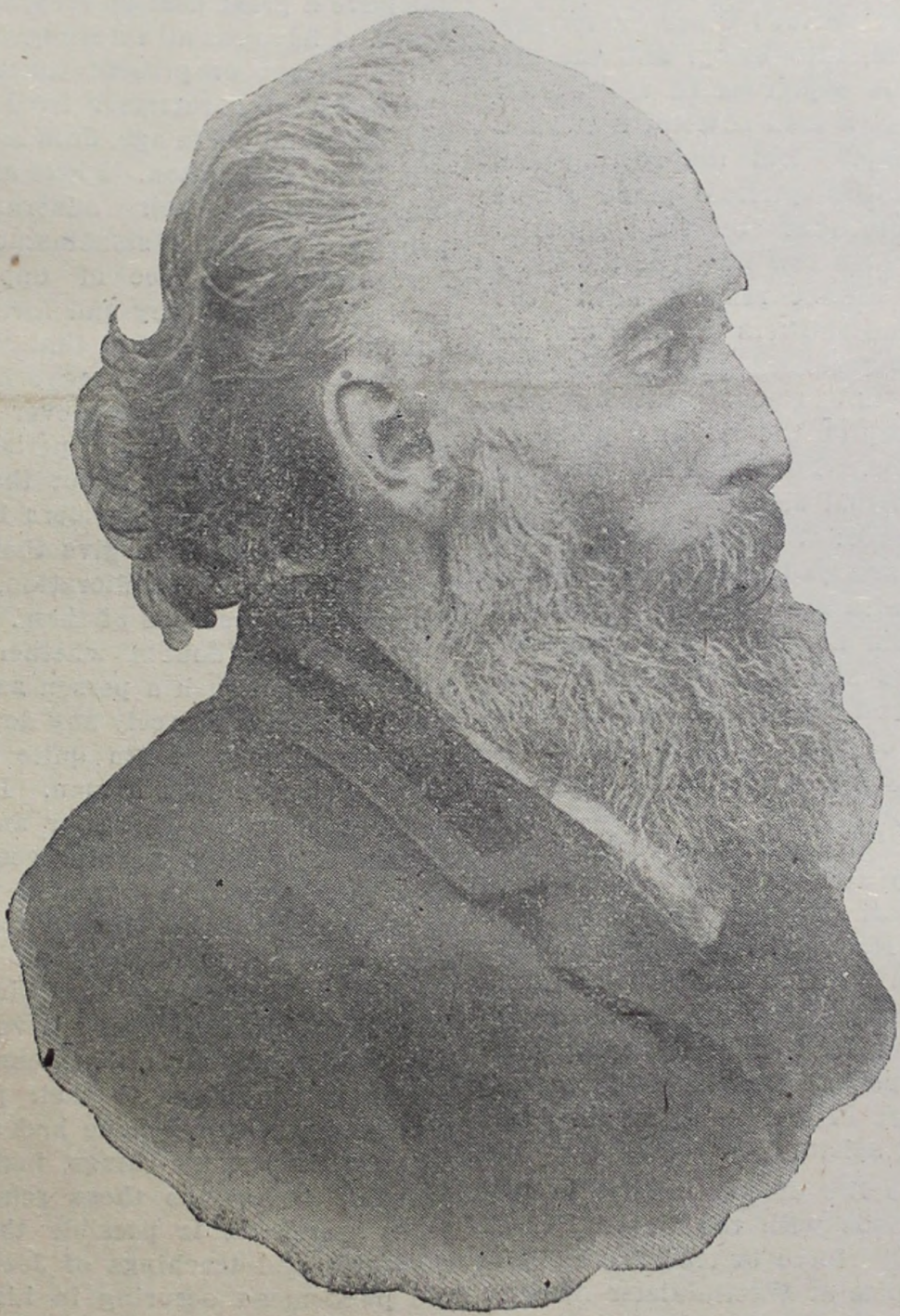


Light of Truth

VOL. XXII.

JUNE 4, 1898.

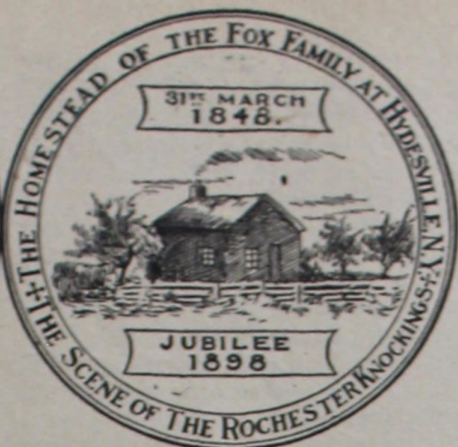
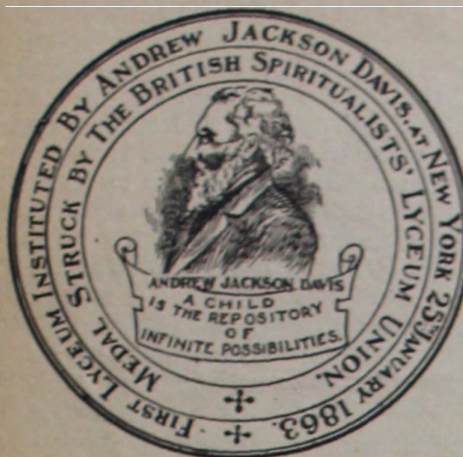
NO. 23.



PROF. D. C. SEYMOUR.

An Exponent of the
Philosophy of Life.

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THE JUBILEE—HOME OF SPIRITUALISM.

Rochester, where the great jubilee of Spiritualism was celebrated last week, has the reputation of being the birthplace of spirit rappings, but this reputation is not wholly justified by facts. The real birthplace was Hydesville, a small town near Rochester.

The phenomenon of spirit rappings began in March, 1848, in the home of John D. Fox in Hydesville. The Fox family were known and respected throughout Wayne county. The children, Margaret and Kate, aged 12 and 9 years respectively, were at home when the family was startled by the mysterious rappings that were heard nightly upon the floor in one of the bedrooms and sometimes in other parts of the house. A patter of footsteps was heard, and bed clothes often were pulled off. Both sisters declared many times that cold hands passed over their faces.

The noises became so pronounced that the aid of neighbors was called in, and an effort was made to trace the mysterious sounds to their cause. All attempts at investigation were baffled, and the Fox house soon became noted as being haunted, and many wild stories were afloat of mysterious lights that glimmered weirdly above the roof and of pale phosphorescences that danced about the yard at midnight.

The pool near the house was said to be haunted, and many neighbors declared that they had seen strange figures and sheeted shapes dancing on its banks. Children held the place in horror, and even cool headed men hesitated about driving near the place at night.

On the night of March 31, when the raps first occurred, little 9-year-old Kate imitated them by snapping their fingers, and the raps responded by the same number of sounds. Kate then said: "Now do as I do. Count one, two, three, four, five, six," at the same time striking her hands together. A similar number of raps responded and at similar intervals.

"Count ten," said the mother of the girls, and ten distinct knocks were heard.

"Count fifteen," and that number of sounds followed. Mrs. Fox then asked a number of questions relating to the age and number of her children, all of which were answered correctly.

One of the questions as to the cause of the rappings received the answer that it was the spirit of a man who had been murdered in the house some years before. The matter was investigated, and the remains of a human being are said to have been found buried in the cellar.

The stories of the Fox cottage finally became so notorious that the family was made uncomfortable thereby, and it finally moved to Rochester. The trip from Rochester to Hydesville was made by the Erie canal, and Mrs. Fox was fancying that the rappings had been left behind when they were heard on the floor of the cabin of the boat.

After a number of meetings had been held in the house of Mrs. Fish in Rochester the spirits insisted that a public meeting be held, but this was opposed by the family, and the "invisibles" declared that they would leave the house unless their wishes were complied with.

The rappings did cease for a time when nothing was done, and it finally was decided to hold a meeting, as the spirits had requested, and it was held in the old Corinthian hall on the evening of Nov. 14, 1849. A number of prominent citizens appeared on the platform with Mrs. Fish and her sister, Margaret Fox, the medium. The hall was filled. The phenomena were manifested freely and were subjected to many tests. A committee appointed to investigate the proceedings reported that it was unable to trace the phenomena to any mundane agency.

The report was a disappointment to the majority of those present, for the skeptics had expected a thorough exposure. A second committee was appointed, consisting of prominent men. The investigation was conducted at the office of Chancellor Whittlesey. Mrs. Fish and Margaret Fox were placed in a number of different positions, and every precaution was taken to prevent fraud, and as a result of the investigation it was the unanimous opinion of the committee that the sounds were "inexplicable."

By this time the excitement in the city was intense. Much dissatisfaction was expressed at the methods of the committee, and a third one was appointed, among its members being two physicians. This committee was even more exacting in its tests, but was unable to discover the cause of the sounds.

When it reported failure, there was almost a riot. Threats were freely made against the lives of the mediums and the assistance of the police was asked for. These precautions proved necessary, as the audience, frantic with excitement, made a determined rush for the platform, shrieking maledictions and hurling threats at the two slender, pale, but composed women, who seemed not to heed the angry surgings of the mob.

It required the utmost efforts of the squad of police to remove the Fox sisters to a place of safety. Never since those first days of spirit rappings has Rochester been in the throes of such wild and general excitement. During the first year it took a degree of moral and physical courage to be a Spiritualist.

In 1850 the Fox girls gave seances in New York, and the alleged Spiritual manifestations became the subject of extensive discussion. Mediums sprang up all over the country and were multiplied by thousands.

For years the Fox sisters startled the country, but as time passed the public interest in spirit grew gradually less, but continued in private. This jubilee, however, will mark an event that will immortalize it for all time to come.

SPIRITUALISM.

What It Is and What It Has Done.

(By Mrs. Emma Hardinge-Britten.)

1. It proves man's immortality, the existence of a Spiritual universe, and the continuity of life beyond the grave.
 2. It destroys fear of death and the doctrine of eternal punishment. (Note—There is no death to the individual Ego.)
 3. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections and surroundings.
 4. On the testimony of millions of immortal spirits, it solemnly affirms that every guilty soul must arise and become its own-savior.
 5. It proclaims the worship of an infinite, eternal and all-perfect Spirit, the Father of all, the God of love, wisdom and law.
 6. It demolishes the materialistic conception of the theological heaven and hell. "As ye sow, so shall ye reap."
 7. It is the promoter of all reforms that tend to elevate and benefit humanity. Its religion is "to be good and do good."
 8. Whilst Spiritualism proclaims that there is a standard of truth in everything, it fetters no one's opinions, and teaches, but never forces its beliefs on any one.
 9. Concerning all Spiritual life, state and being, Spiritualism is sustained by proven facts and corroborative testimony, both ancient and modern.
 10. Its continuous phenomena, founded on facts and every-day revelations (both being based upon immutable principles of God's divine law), open up endless avenues of new research for science, philosophy and true religion. (It is the evidence of life beyond.)
 11. Spiritualism is an incentive to practice good; it reunites the friends separated by death; strengthens the weak by the presence of angel guidance, and cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong righted, as in the parable of Dives and Lazarus. It teaches that all sin must be atoned for by personal suffering before happiness hereafter can be attained.
 12. Spiritualists all unite in the following summary: (a) The Fatherhood of God. (b) The Brotherhood of Man. (c) The Immortality of the Soul. (d) Personal Responsibility. (e) Compensation and Retribution hereafter for all the good or evil deeds done here. (f) And a path of eternal progress open to every human soul that wills to tread it by the path of eternal god.
- While the Bible, spiritually interpreted, records similar phenomena and supports the philosophy, science and religion of Spiritualism.

A New York firm applied to Abraham Lincoln some years before he became president for information as to the financial standing of one of his neighbors. Mr. Lincoln replied as follows: "Yours of the 10th inst received. I am well acquainted with Mr. X., and knows his circumstances. First of all, he has a wife and baby; together they ought to be worth fifty thousand dollars. Secondly, he has an office, in which there is a table worth one and a half dollars, and three chairs, worth, say, one dollar. Last of all, there is in one corner a large rat-hole, which will bear looking into. Respectfully yours, A. Lincoln."—San Francisco Argonaut.

AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00.

A GREAT MAN, A SIMPLE SPIRITUALIST.

Professor A. R. Wallace, the greatest living naturalist, states his position relative to Spiritualism in an interview published in a recent number of the "Bookman."

"I have," he says, "always felt like Herbert Spencer, that God is unknowable and unthinkable, but directly we get the ideal of a life beyond ours we can conceive the scale of being rising higher and higher. Whether it culminates in one personality or goes on endlessly we can not tell, and it does not matter. For thirty years before I became convinced of the truth of Spiritualism I was an agnostic. My only religion is what I get out of Spiritualism. The world is the means of developing human souls, and our future depends upon our use of present opportunities. When we leave this world, having thrown aside the body, our development goes on from the exact point we have reached here."

"Do you think the religion of the future will be based on Spiritualism?"

"Certainly. There is nothing else to base it upon. When on the one side you have facts and phenomena that are happening today, and on the other you have something that is alleged to have happened two or three thousand years ago, and the first can be tested and the other can not, it is absurd to expect people to accept the one that comes to them through ancient manuscripts and faulty translations, and to reject the evidence that is now before their eyes, especially when the ancient and modern phenomena are pretty much of the same kind."

LINCOLN'S GIFT TO A FIRE BRIGADE.

The Sons and Daughters of Illinois held a meeting in Boston at which Vice President Henry Haynie told this story of Lincoln:

"The first hose company of Springfield was very proud of its well equipped fire apparatus, and, desiring to procure some extra supplies, subscription papers were sent around. The small boys, myself among the number, were given a share in the work. I went up to some dusty rooms over a grocery and entered the law office of Lincoln. He asked me numberless questions, and I had to tell him all I knew of this fire brigade and its members. Then he said: 'Well, I'll tell you what I'll do. I'll go home to supper—Mrs. Lincoln is generally good natured after supper—and then I'll tell her I've been thinking of giving \$50 to the brigade, and she'll say, 'Abe, will you never have any sense? Twenty dollars is quite enough.' So tomorrow, my boy, you come around and get your \$20."—Chicago Times-Herald.

MARION McBRIDE.

One of the famous workers in the W. C. T. U. ranks and one who stood very close to Frances Willard, is Marion McBride of Boston. She is a tireless worker and an authority on pure foods. Everywhere she goes, she recommends Postum, the famous food drink, for she knows of its great work in furnishing a pure, toothsome, hot beverage for breakfast, much like coffee in appearance and taste, but made by food experts from parts of field grains, selected to furnish brain and nerves with the food demanded by nature.

It is especially welcome to those who find distress and disease follow coffee drinking.

Grocers supply it at 15 and 25 cents per package.—Adv.

The World of Psychics and Liberal Thought

The founder of "Arbor Day," the Rev. B. G. Northrop, died recently at his home in Connecticut.

The Rome correspondent of the London Daily News, in a dispatch about the rioting in Italy, a large part of which was evidently suppressed by the censor, says: "The problem is much wider and more deeply rooted than the question whether the cabinet is to remain or fall or whether this or that party is blamable. The responsibility must be laid on the system which, for a quarter of a century, has ground down the country. The attack is an attack upon the unity of Italy. Two cabinet councils were held today (May 10), and the ministers were unanimous in their resolution to stick to their posts and continue the policy of repression at all cost." The same paper publishes a dispatch from a point beyond the Italian frontier confirming the censored telegram from its Milan correspondent as to fighting at Milan. According to this between one hundred and two hundred persons were killed on Saturday, more on Sunday, and still more Monday. Hundreds are wounded and dying.

Articles of incorporation have been filed by the Theosophical Publishing company of New York city to do a general printing and publishing business; capital stock, \$20,000; directors, Emil August Neresheimer, Frank M. Pierce and Henry T. Patterson of Borough of Manhattan, New York city.

A premonition of danger, if not death, is now known to have haunted Ensign Bagley, who was killed at the Cardenas bombardment. He felt that something would happen to him, and spoke of it, adding that his greatest hope was that the impending mishap should not take him out of the fight. Ensign Bagley was the fifth torpedo boat officer with a surname beginning with "B" to meet disaster. More than three weeks before his death Bagley said to a friend: "I am not superstitious, but I feel it in my bones that something is going to happen to me. There was Boyd, for instance. He's in trouble over the accident to the torpedo boat; then there was Breckinridge, a classmate of mine, he was washed overboard from the Cushing and drowned between Key West and Havana. Bostwick, executive of the Ericsson, was the next. He was knocked overboard in a collision with a schooner and mighty near drowned, with his chest all stove in. The fourth 'B' was Baldwin, 'exec' of the Cushing—he succeeded Breckinridge—who was tumbled down an open hatchway and picked up with his ribs broken. So it's my turn next. I feel it. All I hope for is that I am not done for completely. I mean hurt so as to have to lay up."

The committee in charge of the affairs of the First Church of Christian Scientists of Peoria, Ill., has awarded a contract for the erection of a new place of worship, and the building will be under roof this summer or fall. The contract is for a sum between \$17,000 and \$18,000.

The biennial of Federated Women's clubs to meet in Denver next month will have a very interesting and varied program. No subject in Denver is paramount to the women's club movement, and pages of club proceedings are printed in the newspapers.

Dr. Felix Oswald vouches for the following story: A family removed from Indiana to Cameron county, Texas, in the early days of the latter state. They struck a good site, settled on it, and began to be happy in the prospect of owning a home. The neighbors were friendly, the range and soil excellent, and everything bid fair for a prosperous community. One night the rancher dreamed that his little cabin was attacked by Mexican bushwhackers. They surrounded the place, killed the settler and his wife, and struck the boy down as he ran through the gate in an attempt to escape. The dream was most real; the pioneer noticed the horses and saddles of the greasers, and could have recognized the outfit anywhere. He did not become alarmed until the vision had come to him three nights in succession. The morning after the third dream his wife said to him: "Have you noticed anything queer about this place? It seems to me the ranch is haunted. I have had a horrible dream for three nights running." And then she told her dream, which corresponded in every particular with that of her husband. They became frightened, made some excuse about not liking the water and the climate, and moved back east. They were ashamed to make known the real reason, because the country there was entirely peaceful and no Mexicans were near the settlement. Two months afterward the news came of the massacre of Pancho Parras in which the whole community was wiped out of existence by Mexican greasers. Dr. Oswald suggests that many admonitory dreams appear to be mysterious, instinctive promptings of self-preservation. He cites the case of a young man dying of consumption, the result of too close confinement in an office. The young man related that in his boyhood days his sleep was always filled with visions of prairies of waving grass, of mountains, and precipitous torrents. "Now," he said sadly, "they failed in their warning and never trouble me any more since it is too late."

Despondency, due to a lack of employment, caused 19-year-old Harry Jacobs of No. 55 Orchard street, to poison himself in front of No. 41 Bleecker street, New York, last week. The boy's father was asleep in a rocking chair when the messenger arrived with the news. The old man said that he had been dreaming that Harry committed suicide. His sister, Annie, said that she, too, had dreamed of her brother's death.

"While it is my belief that the majority of vivisectioners pursue their work out of ardent love for science, or desire to benefit humanity (and I trust they carefully and conscientiously avoid inflicting needless pain), there are others who seem, seeking useless knowledge, to be blind to the writhing agony and deaf to the cry of pain of their victims, and who have been guilty of the most damnable cruelties, without the denunciation by the public and the profession that their wickedness deserves and demands. These criminals are not confined to Germany or France, to England or Italy, but may be found in our own country."—Prof. Parvin, of Jefferson Medical College, Philadelphia.

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things the harmonic laws of the universe, the Etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics and general philosophy of the fine forces, together with numerous discoveries and practical applications. Illustrated by over 200 engravings and four large color plates, by Dr. E. D. Babbitt. 551 pages—large clear type, substantial binding, cloth and gold. Price,

THE REVIEWER.

The Story of Jesus Christ, An Interpretation. By Elizabeth Stuart Phelps-Ward, Boston and New York. Houghton, Mifflin and Company, 8 vo., \$2.00.

When it is considered that for a number of centuries the greatest lights in literature and art have bent their energies in depicting the life and works of the Nazarene, it seems at first glance a waste of time to dwell much upon a book bearing the title of the one under review. But the cautious reader considers his author with his work, at least he ought to do so, and thus it comes about that myriads of readers will hesitate before they lay this book aside without studying it. We confess that were it not for this consideration the book would not have found its way to our table. But when the name of Elizabeth Stuart Phelps is appended to a new book we pause and stay to read it. And what a revelation is given us in this simple story of Jesus! Indeed the author must have considered the choked store and the inspiration which actuated the great writers who filled it and yet she has entered into and filled the nooks and crannies of that choked store of Christ-history with a simplicity and love truly beautiful and which she alone was capable of imparting. Now there must be no secret made of the modus operandi by which this has been accomplished. The author does not divulge it in so many words yet speaks it in every line of her good book. It is the entire and absolute acceptance of the Christ of the gospels. Other writers have set forth this essential, to be sure, but the worth of Mrs. Ward's interpretation is to be found in the absence of controversy, of theology, of criticism and of propagandism. It is simply a splendid affirmation. She approaches her work in as near the spirit of the Christ himself as it has ever been our privilege to read. It is essentially what she terms it—an interpretation. No attempt is made to find something to interpret or to dispute. She takes the material already at hand and in a beautiful manner weaves it into her Story.

It is this simplicity and devoutness which commands and absorbs the attention of the reader whether he accepts the interpretation or not. It goes without the saying that this is Elizabeth Stuart Phelps-Ward's richest and most valuable work from a literary standpoint. We do not think it compares with her "The Gates Ajar" in point of practical utility, for the reason that however great the effort to illumine the central figure in history, the utility of the modern every day thought demands that if the gates be ajar between man's mortal and immortal planes of existence the fact shall be made known.

In the story of Jesus we have a unique and wonderful word picture of the life of the Man of Sorrows. It is not history, it is not biography, in the ordinary sense, yet it is both in a spiritual sense. The book indicates that if the world is ever to possess again the interpretation of Christ and of the forces and intelligences actuating him, women must perform the task.

It is immaterial to the great value of this book whether it deals with a historical personage or not. Jesus, man or myth, is without the province of the book. She simply affirms the man and confines herself to the sublimities of a character which after 18 centuries of dogmatizing, denial, slaughter, persecution, and cunning, is the central figure of the world. He surely is no part of the interpretation which has caused the record of hideous memory known to the world as ecclesiasticism.

Had men viewed Jesus as this illumined writer sees and interprets him, what a vastly better world this would be! Mrs. Ward is a true Christian, ergo a true Spiritualist. A more reverently solicitous inspiration than hers it would be difficult to find. Her Story of Jesus will grow in beauty and worth as the years go by and the great renaissance rises above the warring sects of a brutalized but slowly fading civilization.

THE WAR.

The attitude of mind of Spiritualists regarding the war between America and Spain will doubtless vary according to their sympathies and knowledge of facts, but there are a few things which are clearly apparent.

La Union Espritista (Barcelona, Spain), in its March issue, contains a tremendous protest against Cuba in the shape of an address to the Spiritualists of the country. The entire Spiritualist, Freethought, Socialist, and Democratic press of Spain has united (it is stated in this article) in demanding that not one soldier more be sent to Cuba, and then adds a fine piece of sarcasm by a proviso, unless the sons of the rich accompany them to the field of battle." The article also demands the separation of church and state, and concludes with these ringing words in capital letters: ABAJO LA GUERRA! VIVA LA PAZ! ("Down with war! Long live peace!")

There can be no doubt that there exists in America a strong feeling of burning indignation against Spanish authorities for the barbarity they have displayed, and we have only to read of the atrocious cruelties inflicted upon the socialistic reformers in the prisons of Spain itself to feel that it is high time that the power for such inhumanities should be wrested from the wretches who have so dishonored manhood.—Two Worlds of Manchester, England.

A KANSAS BEADLE DONS THE ERMINE.

Assistant Attorney General George Snelling has rendered an opinion in which he holds that the laws of Kansas have no jurisdiction over "divine healers."

The opinion was called forth by H. Z. Gill, secretary of the state board of health, who is inaugurating a war upon the "quack" doctors of the state. He asked the attorney general if the "divine healers" and the "magnetic and hypnotic healers" were included in the law which provides that doctors shall pass an examination and secure a certificate from a recognized medical school.

Mr. Snelling holds that "divine healers" do not come under the operations of the law, as they receive their power from Jehovah and He is not subject to the operations of the laws of Kansas.

Snelling held, however, that the magnetic and hypnotic healers were subject to the law mentioned, for the reason that they receive the power for healing from within themselves.

MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth, with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.

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INHABITIVENESS, OR LOVE OF HOME.

By Prof. D. C. Seymour.

This faculty is found about one and one-fourth inches above the occipital spine at the extreme back-part of the head. When large or very large it gives great length of the head backward from the top of the ear. It is large in many domestic animals as witnessed by their staying in the neighborhood where they were raised. Horses, cattle, sheep, hogs, dogs, carrier pigeons etc. often travel hundreds of miles to get back to their old home. Cats will often desert a new home when carried to it by the family in moving and return to the old deserted home and stay there from choice, until they die from starvation. But the dog will bid the old home good bye with a wag of his tail and joyous bark to accompany the family to another home, no matter how much he is attached to the home, he is always more strongly attached to the family, because he has "Adhesiveness" or love of friends still larger than Love of Home. Animals are very much like men, they prefer to stay where they are acquainted. All the homesickness that comes to mortals is from the activities of this organ, it is generally much larger in women than in men, and they suffer much more from homesickness than men. There has never been a female Columbus to discover a new world nor a Mrs. Dr. Franklin or Mrs. Dr. Kane to sail in search of the North Pole. Women do not like to get far from home, sometimes they will accompany their husbands on these long dangerous expeditions if their conjugality is much larger than "Love of Home." All the happiness that comes from being at home, owning or building up a home, is given by this organ. This faculty is behind all patriotism and its inspiring genius, it causes all love for the land of our nativity and the loving remembrance of the "vine clad cottage on the hill" "wherein once we did dwell." It is the main spring or inspiration of all poems like "Home sweet home," perhaps there is no greater effort made in life, than to secure a home of our own. Thousands toil on through a long and weary life in hopes to some day own a little place of rest and comfort all their own. No one can possibly round out their full measure of earthly comfort and joy with this law of their being not fulfilled. Millions feel and say on their deathbed, "at last I am going home, going home." When we read from history of the millions of men who have been slain by the bloody hand of war in defending their homes against the invader, we see how strong has been the influence of this faculty in all the ages of the past. The lover of home has been the principal factor in men's lives which has caused them to cover nearly the whole earth, with civilized products, cities, villages, farm, homes, etc. From the time when man lived in tree tops, caves and hollow logs as they did in primitive ages, until the present time, man has been rearing homes in which to dwell. When we reflect on the long road traveled by the human family, ever building homes along the dusty

highway of life, and reflect that those homes were the harbors of rest and comfort for the weary families of man, we see that a wrong is being perpetrated by our system of government in selling and giving away vast domains of our public lands to corporations and speculations, who knowing the great natural desires or demands of humanity for homes, are ever on the watch to appropriate the inheritance of the people. No man should have any other title to land, than one of occupancy, and that should never belong to the time utilized by cultivation of his support. Every person should have a home, for his nature needs and demands it, and it should never be taxed or sold for taxes, debt, judgment, nor under execution. It should be so arranged by law that it could not be mortgaged nor sold, nor disposed of in any way to any body, no more than the air we breathe, or the light of the sun. Every living thing has an inalienable right to what land, water, air, and light it needs for its sustenance. This making property of land, buying it up or taking it by force is the principal cause of the poverty and poor houses that curse the millions of homeless poor today—Nations; as well as individuals are making war over the strips of each others country—rivers of blood have flowed and will continue to flow, over this accursed thing called ownership in land. Every country, continent, peninsula and island of the sea, is more or less covered with the ghastly bones and grinning skeletons of murdered humanity in order to get possession of their lands and homes to be sold or rented out to the homeless for a large revenue that the conquerors (land buccaneers) may live at their ease, in sensual luxury, and be able to still more pluck, the honest, hard worked toiler who produces everything that they enjoy. Where sleeps the thunderbolts that deity does not put a stop to the rapacity of man, that is fast making a charnel house of our beautiful world, filling it with want, gloom and misery. The feudal, lords and knights of the olden time, the Dukes and Counts, Barons, Kings, Emperors, millionaires, and bonanza mine, timber and land owners of the present day are simply wholesale robbers, that have plucked the inheritance, the land and wealth of the world from the rightful owners and made laws to legalize the nefarious business. A few more years and a few men will own the world, and if they so desire, will put all others off of it at the point of a bayonet, or worse yet, make of them slaves to till their vast possessions.

The few that have obtained possession of the wealth of Nature are not so much to blame as the great common people especially in the United States where every man is a sovereign at the polls and could, if not so woefully ignorant, have nipped this legal plundering in the bud long ago. We believe the great common people will yet get their eyes open and repress this gigantic wrong against themselves. This world should be a heaven for all, not a heaven for a few and a hell for the tolling producer. Yet there is hope for humanity as foreshadowed by the following soul-stirring poem by one of England's greatest poets:

THE PEOPLE'S ADVENT.

By Gerald Massey.

'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hope makes the heart throb lighter.
Our dust may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering round,
And have heard its voice of living thunder.

'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leaped to heaven from scaffolds gory.
They passed, nor see the work they wrought
Now the crowned hopes of centuries blossom,
But the live lightening of their thought
And daring deeds doth pulse Earth's bosom.

'Tis coming! yes, 'tis coming!

Creeds, empires, systems rot with age,
But the great People's ever youthful
And it shall write the future page
To our humanity more truthful;
The guardest hearts hath tender chords
To waken at the name of Brother,
And time comes when brain-scorpion words
We shall not speak to sting each other,
'Tis coming! yes, 'tis coming!

Aye, it must come! the tyrant's throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty have leant on
Is cankered—with our best blood crusted.
Room! For the men of mind make way!
Ye robber rulers, pause no longer;
Ye can not stay the opening day,
The world rolls on; the light grows stronger!

The People's Advent's coming!

THE TOUCH OF A MINOR KEY ON A SILVER HARP.

On the first day of May (the Sabbath) I attended divine service at one of the wealthiest and most aristocratic Episcopal churches in the state of Kentucky. The church was a large one and completely filled with a fashionable audience. The floral decorations were exceedingly artistic and beautiful. That church was garlanded and robed for the Bride and the Spirit. The rector is a very able and distinguished clergyman. In the course of his morning sermon he made this assertion: "Spirits become materialized in the other world, and there is but little doubt that they revisit earthly scenes again."

Let us stop and think for a moment. Think hard. Consider carefully the high source of that statement. Consider that it was made in the presence of one of the wealthiest and most fashionable church congregations in the state. Made by a very eminent divine of the Episcopal church, the established church of England, does it not occur to you as rather startling and surprising? Especially the first part of the sentence—"Spirits become materialized in the other world." That seems to me to come in the nature of a revelation, even to Spiritualists themselves. Isn't it a wondrously happy thought, a pearl of great beauty and value, dropped from the lips of one who touches elbows with the hierarchy of one of the world's most ancient churches.

I was delighted beyond expression. I could not help but wish that the millions of Spiritualists (the Roman Catholic church organ published in Louisville gives us credit for having between nine and ten millions) would build in this country a temple as large as the temple of Karnac in ancient Egypt, that covered hundreds of acres. Then secure the services of Talmage and other eminent divines, bishops and clergymen of different denominations, who have voiced with no uncertain sound the fundamental principles of Spiritualism. Let them all unite in holding services in the temple; short, eloquent sermons, waving banners, jubilee music. I am tired, pained and sick of this continual, per-

sistent antagonism among the different denominations. This feverish and often malicious bombardment between the so-called orthodox churches and the true Spiritualists. This ceaseless attack of Spiritualists, on the Bible, Bible preachers and teachers; and the continual condemnation of the Spiritualists by so many preachers and their congregations. Individuals, churches and nations only weaken and eventually destroy their own cause when they persistently attempt the destruction of others. How long, O how long will it be before men will earn that

We are girded and robed for a journey,
The spirit of God is our guide,
The spirit He is of our army,
With us he will ever abide.
And upon life's Calvary pathway
Each soldier will be crucified.

The Nazarene's home is our lesson,
God teaches in toil and in pain,
The haven and shrine in the earth land,
Paradise perfect again.
This is the work of the army,
This is the measureless plane.

Our life is the love of the spirit,
Eternally casting away
The wrong, the faults and the fallen
Which trouble our pathway each day.
And all will be made holy in heaven,
All things made perfect for aye.

There are many, very many reputable and intelligent people who are members in good standing of churches of different denominations who have not only seen departed spirits themselves, when alone, but have enjoyed the same privilege while in the company of others, whose testimony can not be shaken. A reputable physician, in company with another physician and a lady whose standing in society and church circles is unquestioned, all saw, to my certain knowledge, disembodied spirits; saw them in daylight, out of doors; saw and described alike every feature of each spirit that appeared before them—two in number. One was the spirit of the father of one of the physicians. The other was the spirit of a lady well known to one of the physicians. Neither one of the three persons believed in Spiritualism—at the time. I would rather believe too much than doubt too much. A very intelligent and estimable Roman Catholic lady of my acquaintance, a lady whose word is never questioned, said to me that when her father lay dying she and her mother heard a string band playing outside. They both stepped to the door, somewhat surprised. Their house was situated at the outskirts of the town, near a railroad track. The band approached over the track in the air, playing on stringed instruments, until it was exactly opposite the house, then stopped playing and disappeared. At that moment the dying man breathed his last. The lady told me that the music was indescribably sweet, beyond all human or earthly comparison. Years after, when her mother lay dying, she and her sister heard the same heavenly instrumental music, but could not see the players. Let us never forget what it is to live, what it is to love, and what it is to worship as our Creator intended we should. If we keep this in remembrance, and act up to it, as we should, then we shall gladly welcome the dawn of that sweet day when angel bands carry us beyond life's troubles and shadows, beyond earth's last grand nightfall, beyond the snow-white rocks of the perfumed shores of the summerland eternal, where flags are waving, organs are pealing, bands are playing and millions of happy children, children of the King, mounted on white horses, are marching along round the banks of the monlit crystal river of Paradise, singing and shouting "All hail! All hail! Glory! Honor! Dominion and power to the Lamb that was slain, the Redeemer of men, good morning, eternal good morning!"

J. H. MANVILLE, M. D.

THE LIGHT OF TRUTH.



MRS. E. D. KING.

Mrs. Emily D. King is an inspirational and test medium, and ever ready to defend the cause wherever she may be. Her work has been for the past ten years in Branch and Calhoun counties, Mich. Her home is in Butler, Branch county, Mich.

THE DANGERS OF "PSYCHIC" DEVELOPMENT ON THE "SENSUOUS PLANE."

(By Morton W. Lawrence.)

"And it will be in the last days, saith God, that I will pour out my spirit upon all flesh; and your sons and your daughters will prophecy, and your young men will see visions, and your old men will dream dreams."

Truly it would seem, to any one familiar with the astonishingly rapid development of "mediumship" in our day that he above promise of our Father was to become realized. But a careful study of, and thorough appreciation, of modern mediumship and its manifestations, will cause any one, who fully grasps the meaning and true significance of the promise, to pause, and ponder, if this be a working of the Holy Spirit, or only a forerunner of "the good things to come."—?

Too much stress cannot be laid upon the vital necessity of a true understanding of the character and influence of this "wave" of "mediumistic development" which is sweeping over us; that it will lead ultimately to the fulfillment of the promise can not be doubted by a student of the evolution of the spiritual. It was with pleasure that I read in the Light of Truth of May 14 a warning word from Lucetta J. Curtis, who evidently realizes the great danger which threatens not only "Spiritualism" as a "Cause," but also the individual, on account of the indiscriminate "development" of "psychic" power, in those who are often ignorant of the first law, among those many laws governing their spiritual and psychic being. Sister Curtis warns all aspirants to "psychic power" of the dangers attendant upon any attempt to develop such "powers" without the safeguard of a thorough spiritual development, preceding it; while perhaps unable to offer anything new in the way of warning, I cannot refrain from an earnest, solemn and brotherly admonition to all who desire to attain to the development of their psychological powers, to beware of entering thereon without first becoming familiar with all laws and conditions under which such powers must be gained, that they may be free from serious dangers. Admitting without argument, all that "Spiritism" claims as fact, a "medium" is simply an instrument in the hands of other personalities, who may be higher or lower than himself in the scale of mor-

al character and spiritual enlightenment, even in admitted "inspiration," and without direct and full personal control of the medium, it is at best but the influx of intelligence from another, and not the opening of his own soul to the light within and illumination from the Divine. After fifty years of "Spiritism" there is to be found quite as decided practical atheism, irreligion and rank materialism of thought and deed in its ranks, as out; weigh this result and see if you think it would be so, were the source and character of "control" the highest and most spiritual to which man may attain.

Man was born into the world "a living soul," and for the purpose of attaining an individuality through a life of embodiment and experience; he was born with five senses, capable of manifestation upon the physical plane, and also a latent psychic sense; each and all of the five senses may be focalized inwardly and become active upon the psychic plane of the sixth sense, and are thus included in this sense. All the psychic powers of this sense may be developed and exercised to a degree, without direct spiritual illumination from the opening of the seventh (or God) sense, just as the mental and physical powers may be cultivated to a high degree on the purely sensuous plane; yet neither the outward nor the inward phase of mentality can be brought to perfection, without the full influence and guidance of the spiritual nature.

The only safety and possibility of perfection in mediumship lies in the previous cultivation of spiritual nature. Every human being was unquestionably designed to attain personal mastery over all his environments, through the development and perfection of his own intelligence and personality, and never to become a mere automaton or instrument for other personalities, high or low, in or out, of the body. True, clairvoyance (or normal seership) is not mediumship, neither is the development of any other of the psychic power of the sixth sense, in any way dependant upon the influence of "spirits," or the personal influence of any one.

A true growth and permanent development must come from the opening up and organic expression of the divine attributes that are in the inmost of each human soul, not from anything taken on from without. All psychic powers necessary to human well-being are lodged within each soul and may attain to full normal development and co-ordinated activity.

The "discerning of" "spirits" is one of the functions of the psychometric sense, under spiritual illumination. "For there is nothing hid that shall not be revealed nor covered that shall not be known."

The development and exercise of occult powers to selfish ends, constitutes "Black Magic"; if anyone sow to the selfish life, in the use of occult power, he will inevitably reap destruction therefrom, be it soon or late; but if he sow to the spirit, he will of the spirit reap life everlasting, because he is working in the divine service of universal good to all. Jesus, although having all occult power and psychic development, was not a "medium," for he dwelt in and wrought from the plane of spirit. His power came from within His own Spirit, because fully awakened and developed by His at-onement with the All Father; and remember that we may all attain to the same power, by virtue of the same reason. "He who believeth on me, these works shall he do, and greater than these shall he do." And in closing let me beg all who desire to attain, or have already attained to "me-

diumship," to beware how they use the power thus gained, for to exercise these powers after development of the the spiritual ego and its installation as master of the physical and psychic planes, is divine and blessed, because of God; but to develop the same powers while still living the sensuous life, or perverting their use to money grabbing, and other selfish ends, is a sure way to obsession, future unhappiness, misery and often insanity. Be not dazzled by the glamor of "occult power" but seek ye first the kingdom of God and His righteousness and all else shall be added unto you."

M. W. LAWRENCE.

SOME LOCAL HISTORY.

Joseph Prentz, the young Baltimorean slate-writing medium, has lately made visits to some of our lakeshore towns.

The writings obtained through his gifts are remarkable for definiteness and detail—and wholly above suspicion of fraud or collusion. He makes friends wherever he goes and the messages are wonderful and conclusive.

Outwardly Spiritualism presents only here and there a ripple, but deep in the thoughts of thinking people there is an abiding strength and belief in its facts and teachings. We do not forget that our locality has uniformly been in the front rank of all advanced and reformatory movements. Very early in the fifties several mediums were developed in our midst and the new wonders that were witnessed in their presence were whispered confidentially about and found credence in such minds as were prepared to receive them—while the more conservative element denounced the whole matter as a delusion that would soon pass and be forgotten. I think it was in 1853 that Joel Tiffany—well known to you older readers—and who was at that time residing near here—began lecturing on the New Philosophy. His meetings were held at first in a small jury room at the court house. Increasing interest soon demanded more room and the main court room was occupied—and to its full capacity.

His beautiful rendering of the gospel of peace and love attracted much attention and from the best class of minds, a few of whom remain to remember and to bless his inspired ministrations at the close of his engagement about two years later. Then came an apparent lull, but the impetus was lasting. It was a period of comparative silence and meditation. At this time public agitation grew more and more intense in matters political. The "irrepressible conflict" was at hand and its inevitable issues were being hotly discussed upon all occasions. All Spiritualists were outspoken Abolitionists, here and elsewhere. Conservative Christianity taught broader and more humanely by degrees. It was a time when the spiritual "faith" must be actualized in "works", in debating—war though it be. We hardly need refer to the fact of its coming—it was too potent and palpable in its million of heart aches and sorrows—of its broken lives and broken homes. Our semi-civilization knew no alternative but wholesale murder, and though right came uppermost at last, the people had become so steeped in blood and thoughts of revenge that time only could work the miracle of forgiveness toward all enemies and misguided brethren. But the white dove of peace had perched once more upon our banners, and better thoughts prevailed. In this condition societies sprang up in many localities and the doctrines of "peace and good will toward all men" took new lease of life.

Babies Thrive On It.

Gail Borden Eagle Brand Condensed Milk.

LITTLE BOOK "INFANT HEALTH" SENT FREE, Should be in Every House.

N.Y. CONDENSED MILK CO. NEW YORK.

In our own town a large and flourishing society was organized and flourished for four years. During this time most of the prominent speakers were heard from the platform and many mediums furnished the evidences and proofs of a continued life.

Since those days there has been but slight effort at reorganization, though the belief in a more or less modified way is found among all classes of religionists, and one who now avows his honest convictions is no longer considered a fanatic or even a bad citizen.

ASHBELL J. SMITH.

Painesville, O.

MYSTERIES OF THE PERSIAN GULF.

Sir Henry Mance recently in his inaugural address, as president of the Institution of Electrical Engineers, speaking of the development of oceanic telegraphy, said in the Persian gulf one occasionally witnessed natural phenomena which to the untravelled might appear incredible. In the midst of the mountains near Mussendom he had seen during a thunderstorm such displays of lightning as baffled description. He had, at certain seasons of the year, observed the water in the bay—which was large enough to hold all the fleets of the world—present exactly the appearance of blood. Not many miles from Mussendom he had witnessed mysterious fire circles flitting over the surface of the sea at a speed of 100 miles an hour—a phenomenon which no one had yet been able to explain. While steaming along the coast of Beluchistan he had been called from his cabin at night to observe the more than common phenomenon of a milky sea, the water for miles around being singularly white and luminous. In the same locality the sea was, for short periods, as if putrid, the fish being destroyed in myriads, so that to prevent a pestilence measures had to be taken to bury those cast up on the beach. The phenomenon was doubtless due to the outbreak of a submarine volcano and the liberation of sulphuretted hydrogen. In these waters the jelly fish were as large as footballs, and sea snakes of brilliant hue were met with in great numbers. On one occasion a swarm of sea snakes forced their way up one of the creeks in Karachi harbor, apparently for the purpose of having a battle royal, for the ground between high and low water mark was thickly covered with their bodies in positions betokening deadly struggle.—Scientific American.

Entered at the Postoffice at Columbus, O.,
as Second-Class Matter.)

Light of Truth

IS ISSUED EVERY SATURDAY BY

The Light of Truth Publishing Co

305 & 307 North Front St., Columbus, Ohio.

VOL. XXII., JUNE 4, 1898. NO. 23.

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IN GENERAL, NOT SPECIAL WAYS.

We must not look in special ways and localities for the work that Spiritualism is doing in this busy world. If we do we shall be disappointed. But if we look in general ways and universally as pertains to western civilization, we shall not be disappointed. The one view is expressed in the words of the old Puritan's prayer: "God bless me and my wife, my son John and his wife, us four and no more, amen." The other view is expressed in the words of the immortal Paine: "The world is my country; to do good my religion."

In order to get at the influence exerted by the insistent affirmations of the Spiritual philosophy we must consider the rising tide of human thought and the consequent possession which new ideas have taken of man's higher being.

The first writings of the great seer, Andrew Jackson Davis, taken as a whole, have not been duplicated. They are as wonderful now as they were when they were given to the world, more than half a century ago, and yet if one is to observe the disparity between these writings and the world's concept and understanding fifty years ago and that obtaining now, the measure of the uplift in human thought may be had.

All that has come to pass in the broadening and liberalizing processes of religious thought during the past half century is to be found in the works of this seer—and we take Davis as a criterion, because he was the pioneer in the literature of Spiritualism. Bible revision, the "higher criticism," heresy disputes and other struggles of the progressive idea, together with every sermon now being uttered in behalf of humanity and a loving Father and Mother God, all are to be found, prophesied, laid out and disposed of in the divine revelations and voice to mankind which through the marvelous organism of an untutored boy were uttered long ago.

Then it is to such as these that we are to look and from whence we are to respond when a blind and besotted Phariseism asks us what Spiritualism is doing for the world. Not in tall minaret and long clanging bell, but in the silent and all potent forces of human progress are we to look for the outworkings of the Spiritual philosophy. And think you this can be disturbed by the fumes and froth of ignorant sectaries? And yet we are only in the foundation period of the building time. The temple will be done and ready for occupancy when mortal minds and hearts are purified, so that the angels may enter without carrying fumigators. There is a long road between the foundation and the final of Spiritualism's temple, but the artificers are at work. Wherever there is

a good Samaritan there is a builder. Wherever there is a radiant life there is a builder. And the building will go as God creeps into the heart.

HOW TO HELP LIGHT OF TRUTH.

War and its entailments of uncertainty and excitement, is beginning to be felt in reduced receipts on subscription, a serious falling off having occurred during the past month. To those who are searching out the real causes of war not only between political governments but as it relates to the whole realm of sociology under the abuses of competition which have given rise to the monopolistic system, we say, make a little extra effort to keep the Light of Truth afloat to the end that such information may be had.

Those in arrears will please remit and renew, and we ask all of our subscribers that they have one new subscriber sent in during the month of July.

We also ask all who can to send to us for the books and pamphlets found in these columns and disseminate them. Those who receive sample copies are invited to subscribe.

We are in the midst of trying times and Spiritualists are the last to shirk patriotic duty, but there is a patriotism in supporting their press which does not obtrude on the war spirit at all, and yet it means the support of those forces destined to make war a hideous memory. Were Spiritualism understood and its principles in vogue there could be no war. But the savagery of civilization demands war and under existing conditions it is the only recourse. Peace can not be had without it.

The Light of Truth will go on in its course and point out as representative of Spiritualistic thought those measures of redress which shall eventually compel the nations to arbitrate their differences, thus bringing about and into effect the eternal laws upon which human salvation is predicated and which have their economic hypothesis in the sermon on the mount. Thus will Spiritualism be known as the essence of the Christ life and principle on earth.

HOW AND WHERE IT IS WORKING.

It is significant of the influence Spiritualism is exerting upon the affairs of the world, to note the attitude of a man like Canon Wilberforce, who may be set down as the leading preacher and theologian of the English speaking races.

Canon Wilberforce has been for some time delivering a series of sermons in Westminster abbey, the trend of which is toward the possible solution of the question of spirit communion, and some of his utterances are in harmony with the teachings of Spiritualism. In fact, Canon Wilberforce is preaching Spiritualism after the manner of Abbott, Savage, Hopps, et al., although masking the letter of it a little more thoroughly perhaps than most of the gentlemen named, with the exception of Mr. Hopps. John Page Hopps is a great clergyman and he makes no pretense of hiding his light under a bushel so far as it relates to an avowal of Spiritualism.

It is a matter for serious consideration when the cobwebs in the vaulted ceiling of Westminster abbey are jarred by sermons on rational immortality and the basis upon which all religions rest, viz: communion between the material and Spiritual worlds. In view of such extraordinary proceedings is it not incumbent upon us to get together and ask, not if we are Christians, or if we are Spiritualists, but are we interested in the uplifting of humanity, and humanity, too,

with a small h, as Mrs. E. L. Watson says, that humanity, which is really a part of us but which, being in the gutter and the sink holes, we are prone to turn up our noses against! Canon Wilberforce, like all other really great men, is doing God's work in pointing for humanity the way to Spiritual intercourse and the indestructibility of human association and love.

Cautious he must be for God has been such a long way off and for such a long while that it were imprudent to bring Him suddenly into the moving forces of civilization. God is so near to many really very good people that were they to know of it they would be frightened to death.

PREMATURE BURIAL.

Concerning this horrible and by no means infrequent occurrence Dr. Franz Hartman, one of the ablest of living psychologists and students of occultism, has the following to say: "Apparent death is a state that resembles real death so closely that even the most experienced persons believe such a person to be really dead. In many cases not even the most experienced physician or undertaker or coroner can distinguish a case of apparent death from real death, neither by external examination nor by means of the stethoscope, nor by any of the tests which have been proposed by this or that writer, for all those tests have been proved fallible, and it is useless to discuss them at length because many of the most distinguished members of the medical profession have already agreed that there is no certain sign that a person is really, and not apparently dead except the beginning of a certain stage of putrefaction. All other tests ought to be set down as delusive and unreliable."

The thought that one person of all the thousands who apparently die in a year in this country might be and really is buried alive is enough to set folks to thinking more than once before they hasten burial in any case except that which is manifestly a sure one. Persons smashed to pieces by accident, pulmonary victims, and a few other causes of death there is no question about, but in ordinary cases burial should not take place until decomposition has set in.

In this connection it is gratifying to note that a measure known as the Reddington bill for the prevention of premature burial has been introduced in the New York legislature. The bill requires that bodies shall not be interred until 72 hours after death.

REMEMBER THE JINGO!

What appears to be a masterly inactivity in war circles during the past fortnight has brought out the jingoes again and some arrant foolishness, not to say treachery, is being displayed by them. Let's give the commander in chief his own way, and his own time. Let not his mind be harassed as was Lincoln's when the jingo slogan was "On to Richmond!" It is likely that the president and his advisers know as much about the war status as the few caloric editors and gesticulating orators who essay to run matters. It is due to the pernicious activity of these gentry that we have a censorship in the matter of war news, and the people deprived of their right to know how their public servants are conducting their affairs. Better by far had the government muzzled these men and confiscated their property than to have resorted to a censorship over news of vital importance to the American people, a course cordially despised.

Don't forget July.

BELLAMY.

Edward Bellamy, author of the most wonderfully unique story of social progress, died at his home in Chicopee Falls, Mass., on the morning of May 22, in the forty-ninth year of his age.

"Looking Backward" and the name of Edward Bellamy are indissolubly bound together. He gave the world one of the most charming word pictures ever framed in the dismal science of political economy. It was a revelation, and awakened a lasting interest in those vital methods of cure for the economic disease of rapacity and selfishness.

Mr. Bellamy's later work, "Equality," is set down as a profound disquisition on the philosophy of social statics, but it is to his first great inspiration, "Looking Backward," that people turn when his name is mentioned. The sale of the book in America alone has reached over 450,000 copies and a half million copies have been sold in England. It has been translated into the German, French, Russian, Italian, Arabic, Bulgarian and several other languages.

Few men have used their talents to better purpose than Edward Bellamy. His genius was particularly interesting to Spiritualists, who, in the main, saw in his great work the direct and positive purpose of the altruistic spirit in humanity, both carnate and decarnate. It was essentially an inspiration and an interpretation. As such it will live and form part of the woof and warp of the future fabric of civilization.

THE SERMON ON THE MOUNT.

When the economic law of the Sermon on the Mount is learned and obeyed, then, and not till then, shall war and conquest, and rapacity, cease to command the death march of humanity and its civilization.

The world has been for eighteen centuries kicking against the pricks. In the din and confusion of the holocaust of competitive commercialism, the law of that sermon appears like the dying swish of a cheap sky rocket, and yet it is the supreme law of life.

Slowly and imperceptibly the nations are moving to the vortex that has engulfed their predecessors. History is repeating itself and every Caesar is exclaiming: "Et tu brute!"

But nothing of worth shall be lost. We do not respect the pessimistic creed nor believe in it. Humanity is in the egg state yet. The real life has not dawned except as a chick here and there in the form and mission of a Christ has burst the shell. But the chicks, like the eggs, have been eaten.

Experience is the teacher, but the lessons have not been learned as yet. Hence we war, and hate, and slaughter, and hurrah and load the air with supplications to a loving Father.

Still the law remains—disobeyed.

"Doctor" H. E. Howland, to whom an Oakland, Cal., paper refers as having been in print in undesirable connections no less than four times within a month, is again in trouble charged with faking "spirit" tricks on an old widow and getting her property away from her. At last accounts he had actually gotten the woman incarcerated for insanity. When will people learn to kick these fellows out of doors when they come to them with plausible yarns about their property or money? It's dollars to hayseeds that this woman doesn't read the Light of Truth, otherwise she would be posted as to the "professors," "doctors," "sirs" and "reverends" who trail about the country and live by their wits.

Love and potatoes spring from the same thing, eyes.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address: Census Editor, Light of Truth, Columbus, O.

PROF. D. C. SEYMOUR.

Prof. Seymour was born nearly 62 years ago in Erie, Pa., and belongs to the family of Seymours of which Governor Seymour of New York was once an illustrious and well known character and popular politician, and was run on the Democratic ticket for president of the United States. Mr. Seymour has been a Spiritualist nearly all his life, Spiritualism having come into the family 48 years ago, his mother, although a good shouting Methodist in good standing, at the time became a most wonderfully developed medium with nearly all phases of mediumship, rapping, table-tipping, personating, trance, speaking, and writing on her arm with her finger, but the finger not in contact with her arm; automatic writing while blindfolded, some times in unknown and foreign languages, etc. Mrs. Seymour was the first woman trance lecturer that ever spoke in public in Chicago, Milwaukee, Cleveland and other western cities.

The Medium's Home, Sarah M. Seymour's residence at Waukegon, Ill., was constantly thronged with investigators and thinkers from all parts of the country, for good mediums were very scarce 48 years ago. Waukegon, Ill., at that time seemed to be the "Mecca" of Spiritualists. There was a large society organized there and they published for several years an 8-page reform paper as large or larger than Light of Truth, and called the "North Western Excelsior." C. C. Seymour, husband of the great medium and father of Prof. D. C. Seymour in the present illustration, was one of the workers and promoters in the paper, which was the first Spiritual paper published in the west, and existed contemporaneously with the Spiritual Telegraph, published in New York city. All the great lights as lecturers and mediums of that early day in Spiritualism were visitors and guests at Mrs. Seymour's home, A. J. Davis and his wife Mary, Henry C. Wright, Joel Tiffany, A. B. Whiting, Seldon J. Finney, Dr. Haskell, Mr. Mendelhall, Ira Porter, Julius Caesar Smith, and hundreds, aye thousands of others filled the home to overflowing day and night; thus in a few brief years wearing out the medium's frail, highly-wrought sensitive organization. Thus she early passed on to the realms of the higher life, at the early age of 37 years, and thus was lost to the world one of the greatest lights of modern mediumship. The son, DeWitt Clinton, the subject of the present sketch, is a "self-made man." He educated himself, taught school for several years, acted as book agent for several publications, tried keeping store, ho-

tel, traveling salesman, finally studied phrenology and kindred sciences, and for over 30 years has been a successful traveler and lecturer on mental and physical science, Spiritualism, evolution, stirpiculture, marriage, etc., etc. He has a large gallery of costly mammoth oil paintings, portraits, anatomical plates, skulls of all nations, animals, etc., with which he illustrates his lectures. He makes out thousands of charts by mail from photoes, and being clairvoyant and finely psychic, as well as a master in physiognomy and phrenology, he reads character perfectly in this way. He has a phrenological institute or college at Port Angeles, Wash. He would like all his old friends and friends of his mother to write him there.

CREMATION.

The report of the United States Cremation company contains the following important and interesting item:

Cremation is erroneously supposed to be a burning of the body. It is not! No flame whatever touches the flesh or bones from the beginning to the end of the process. It is properly and strictly incineration, or reduction of the human frame to ashes, and absorption of all the gaseous elements, carried on inside a fire-clay retort, three feet in diameter and seven in length.

An eye-witness describes the process as follows: "As the door of the retort is opened the in-rushing air cools it from white to red heat, and the whole interior is filled with a beautiful rosy light that is fascinating to the eye. The body, decently clad as for burial, is laid in a crib, which is covered with a clean white sheet soaked in alum. The crib is then put into the retort. The sheet retains its original position and conceals the form until nothing but the bones are left, and these gently crumble into dust as under the mystic touch of an invisible agent. There is nothing repulsive or painful about it; there is nothing which need shock the most refined tastes, nor offend the most delicate sensibilities."

BRIEFS.

One per thousand in the population thinks.

Have you got your man picked out for July?

A man is not a Spiritualist merely because he says he is.

Each year a hundred thousand people go mad from hunger in Italy.

The world for each of us is as big as we are able to grasp and hold.

The forerunner of a revolution is always interesting, but rarely understood.

The Yankee pigs turned out to be good sized boars to the Spaniards since the war began.

The Bible without Spiritualism is like a sea shell without a tenant. It can give forth nothing save a mere sound.

Wonder how much Mr. Chamberlain's American wife figured in the makeup of his great Birmingham speech?

Man grows as his aims grow. Ideas of goodness and badness take possession and our attitude with respect to others is proportioned to the use ideas put us to.

It begins to look as though the Paris world's fair exposition in 1900 would have to get along minus two crack showmen, viz: Uncle Sam and John Bull.

"All of their work being fraud, it is a wonder I staid in it so long," says J. D. Hagaman in a lecture referring to Spiritualists. No wonder about it at all, Mr. Hagaman.

From private sources we learn that Mrs. Stevens, wife of C. L. Stevens, the efficient president of the Pittsburg Spiritualist church, is doing most excellent work as a speaker.

The Presbyterian general assembly consistent with its traditions and spirit has again denounced Sunday papers and demanded that the Chicago exposition be closed on Sunday.

Has it ever occurred to Presbyterians that if there is a place and a welcome for Dr. Briggs in the Episcopal church that there ought to be a place for him in their own church?

The strained interpretation of Washington's farewell address upon which has been built our laissez faire doctrine of isolation and non-interference in foreign affairs bids fair to break.

A young man, an aspirant for clerical duties and responsibilities, writes to ask what book or books he ought to read in order to become posted on the usages of correct society. Read Thackeray's Book of Snobs.

We are again admonished to look where the finger of renewed prosperity points in pride, and here is what we see: Business failures for the week 250, against 240 last week, 251 in this week a year ago, 265 in 1896, 210 in 1895.

As between the horse and the man who docks his tail our respect goes to the horse. A man who will thus mutilate the noblest of quadrupeds, or cause it to be done, is unfit to have charge of one.

We are in receipt of a copy of the Humanitarian, a monthly magazine edited by Victoria Woodhull Martin and published in London, containing a memoir of her late husband, John Biddulph Martin, one of the noblest of men.

Pittsburg Theosophists consider the probability that the Spaniards of today are the same who murdered the Aztecs, specially reincarnated for the purpose of being trounced. Perhaps there is something in reincarnation, after all.

Mrs. Beach Rogers, whose husband was the late editor of the Scientific American and whose compus mentis has been in the hands of a trial court for some time, has been declared insane, but not dangerous, and may be suffered to remain at large.

It is becoming a matter of serious discussion whether woman is not an undeveloped man, i. e., a man arrested in his intellectual and physical development. As an aid to the discussion we suggest that perhaps the arresting process better be encouraged.

The Spaniards undoubtedly think it was discourteous in Admiral Dewey to pass the defenses of Manila harbor in the night with lights out so they could not see to shoot at him. But that act was no more a breach of etiquette than some of the poetry written about it.

The man who is doing the king business for Italy is a slick buccaneer. He knows by his official bureau of statistics that his country is bankrupt, yet he draws bigger pay than most any other crowned robber in Europe and puts his millions in the Bank of England where he can get at them when the Italian people get through starving themselves for his glory—and kick him out.

The cheerful news comes that prices are going up all along the line. Have you heard anything about wages going up or taxes going down? No. Neither are you likely to. But when voting time comes you will hear the hurrahs going up and the politicians will go up—and eat turkey, while the voting kings will take up their tin dinner buckets and eat crow, salt pork and johnnycake.

It is armor vs. gunnery. One shot behind a machine gun is a whole lot of inches of steel as a matter of protection. Don't tilt with the Spanish ships thoroughly proved that, for it was the deadly accuracy of the American gunners that did the business. The test of efficiency of the modern navy is scientific gunning.

Here is a little handwriting on the wall for injunctionists to read: "The senate has passed the bill 'concerning carriers engaged in interstate commerce and their employees' popularly known as the railway arbitration bill; the most important amendment provides that the courts shall issue injunction against railway employes which shall compel them to give their personal service to a company against their will; on the final vote only three senators were recorded against the bill."

The first conviction of murder in the first degree under the new law occurred in Trumbull county, Ohio, last week, and resulted in a recommendation for mercy by the jury, which means that the convict will be imprisoned for life and can not be pardoned. In thus practically abolishing capital punishment Ohio has taken a long stride in line with progress and and the higher demands of civilization. Let us hope that the third state of the Union has seen the last of the hideous work of shocking murderers into another sphere of life.

WARNED BY SPIRITS.

Young's Point, Ontario, Canada, May 14th, '98.

To the Editor of Light of Truth:

Dear Sir—I notice you refer in a recent issue to Dr. Slade, the celebrated slate writing medium, whose address is no doubt known to you. There is one occurrence I have heard of in connection with him which, if true, ought to be fully substantiated and placed upon permanent record. What I have heard was that on one occasion when Dr. Slade was traveling by rail his "guides" impressed him with the information that there was "great danger ahead on the track." Dr. Slade informed the conductor, who, being something of a Spiritualist, felt bound to stop the train and go ahead slow, and it was found that some dangerous break or obstruction was on the line which would have caused a bad wreck had it not been for the warning received by Dr. Slade from his "guides." I also heard that a liberal subscription was raised among the passengers and also that the railway company made Dr. Slade a handsome present.

Now if this is correct it is a very important occurrence and worthy of being fully investigated and established by all procurable evidence. It would supply one of the best instances of spirit aid being of practical use—a thing which our critics often call for.

I hope you will have this remarkable case looked up and fully published in your valuable paper.

G. M. BELLASIS.

Referring the above to Dr. Slade we received the following reply in verification thereof:

Westfield, N. Y., May 22.

Editor Light of Truth: Dear Sir—Yes, the statement in the letter of the occurrence is perfectly correct, and it occurred on the line of road from Lafayette to New Albany—New Albany and Salem railroad. The superintendent, A. B. Culver, was on the train. Charles Maynard was the conductor.

DR. HENRY SLADE, Per A.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.



THOUGHT: ITS POWER.

(By Prof. J. S. Loveland.)

There can be no thought without a thinker. The thinker is first, and thought is the result of his action. Thought is a "mode of motion," mental motion. As a noun, it means the same as mental or idea. Absolute law governs the evolution of thought. Careful attention to this law will prevent us from falling into some of the absurd mistakes respecting the nature of thought. James Russell Lowell says, "All thought begins in feeling." This is scientifically true. No being destitute of sensation or feeling can think. Every philosopher who has ever written upon the subject recognizes the mode or law of thought evolution to be (1) sensation, or feeling; (2) reception; and (3) cognition, or knowledge of the cause of the sensation. This cognition of knowledge we term a mental concept, idea or thought. We use these terms as meaning the same.

But we must not overlook the fact that the Spiritualistic philosophy proves the existence of a dual sensorium. We have outer and inner senses. Senses which minister to our intellectual or objective consciousness, and senses which serve our subconscious selfhood. This discovery, by our philosophy, has forever settled the world-wide and age-long controversy between idealistic and sensationalistic schools of philosophy—it combines them into a perfect oneness. Our philosophy will also enable us to disentangle the question of thought, and thought action, from the mass of myths with which it has been befogged. Let us address ourselves to the task.

"PURETHOUGHT: THOUGHTS ARE THINGS.

The affirmation that thoughts are things, so persistently made, is only a revival of Plato's doctrine of pre-existent ideas, and it is parallel with that of the pre-existence of souls. In the one case souls get into bodies and continue to reincarnate until the Karma is completed. In the other case, thoughts in some way get into the mind instead of being originated therein. The old superstition said, "The universe was the thought of God." A pretty big thought! T. L. Harris, in his "Epic of the Starry Heavens," sings:

"All matter is God's tongue,
From out whose motions God's thoughts
are sung,
And the realms of space are the octave
bars,
And the music notes are the suns and
stars."

This is very beautiful poetry, and it has one correct idea, thought is the result of motion. And it only indirectly sanctions the notion that thoughts are things. If knowledge is a thing; if feeling is a thing; if hope, aspiration and imagination are things, then thought may be placed in the same category. But, if they are only modes of mental motion, then thought is only that. It is feeling translated into concept.

But again, what is meant by pure thought? By this term is meant to be conveyed the idea of a process where there is no mingling of materiality. Sometimes the expression takes the form of "pure spirit" by which is sig-

nified spirit entirely separate from matter. These and kindred expressions grow out of the old superstition that matter is the evil something which causes us to sin, or that it is subsequent to, and created by spirit; or that it is merely illusional and phenomenal. These notions come from Christian and Hindoo sources, and under the guise of Theosophy, Christian and Mental science, metaphysics, etc., is corrupting the scientific doctrines of Spiritualism. All these forms of so-called healing are thought cures, as they all assume that pure mental action, that is, thinking, cures disease, because disease is purely a mental condition. It is not of matter, because matter is only illusional and phenomenal. This brings me to this position; pure thought as thus defined is pure nonsense. In other words, there is no thought, or any other process of mind, that is purely spiritual, if by the term spiritual you exclude materiality. Man does, can not think except in the form of matter. He has no language but what is material in form. He thinks only in the use of material symbols. Why? Because he acts as an entirety and not by piecemeal. He is matter and spirit. The cosmos is also matter and spirit. They are alike eternal. If spirit is the life, matter is the form and the conditioning energy. Nature's units are all dual, or plural. The very atom is dual, positive and negative. Man, the unit, is dual, matter and spirit; and when he acts, both the component elements of his being necessarily act together. Matter and spirit were never disunited, and never will be. The laying of the more coarse materials of the body is only that, by and through a more subtle form of matter, the spirit may continue its conscious existence in other spheres of being.

THE POWER OF THOUGHT.

Thought is a mode of motion. In the early days of mesmerism, a vast amount of talk was expended upon will power, or one will controlling another. This was nonsense—it was thought power. Today the science healers repeat the same fallacy, at the same time most vigorously denying that they have anything in common with the mesmerists. Instead of will power it was concentrated thought. This entranced the subject then, and effects the cures of the scientists now. But what is the law of the process? It is this: Disease is the result of a lack of some element necessary to the nutrition of the system; or, as is usually the case, there is some poison needing to be expelled. Nature has her process for the expulsion of effete and poisonous matter from the system. In diseased conditions this process is interfered with. The agent for doing this work is the vis vita or magnetism evolved from the arterial blood, and stored up mainly in the ganglions. The reserved energy must be called out, and sometimes re-enforced to expel the intruding poison, and restore harmonious motion. Concentrated, persistent thinking controls and directs this potent force. From the healthy person there is constant radiation of this energy. The scientist has proved that thinking concentrates this energy, and directs it to any point the thinker wishes. And also that it influences the entire nervous circulation of another person, so that the surplus energy, stored in

the ganglions, is liberated, and also re-enforced by the projected nerve energy of the thinker, and thus the healthy mode of action is restored, or the patient is healed. But is it the mind that does the cure? Is it the thought that cures? There must be a mind to think. There must be concentration and direction to that thought, or there would be no entrancement or healing; but the life energy must go with the thought. Otherwise you might think and will ten thousand years and nobody would be cured or influenced.

In precisely the same way the hypnotist affects certain portions of the brain and cures vicious habits, and reforms the immoral. He thinks goodness into them and evil out, because his thought is the carrier of a potent material substance, which changes first the material conditions of the vicious or the sick, and the changed mental follows, as a matter of course. The vibrations of feeble organs are increased, and those overstrong diminished. Herein lies the power of thought. It carries and directs the mightiest energies of nature.

J. S. LOVELAND.

REMARKABLE PERSONAL EXPERIENCES.

(By Jas. Robertson.)

In my long connection with Spiritualism I have come in touch with many eminent people whose Spiritualism was unknown to the world. Among these was Mr. Traill Taylor, editor of the British Journal of Photography, and the author of numerous works on "Light and Optics." One seance with a private medium in a private house in London, at which he was present, satisfied beyond doubt as to the bonafides of all, might be set down, out of many jotted in my diary at the time. A party of us sat down in a drawing room, first in a subdued light and then in total darkness, I holding the medium's hand. We had placed a musical box on the table, weighing over 17 pounds. This was moved over the table, and at intervals it stopped playing in the middle of a tune. Very soon all felt hands touching them, my hand being patted with hands, while each of the sitters held the hands of his neighbor. At the same moment more than one sitter would speak as to the hands. There came in front of me a form certainly solid, and yet the table before me did not seem to present any obstacle to the movements of the figure. My chain was touched, and I asked that my watch might be taken out of my pocket, which was done, the fingers being nimble enough to draw the chain through the buttonhole. A minute after I felt a form at my back and I said, "Take up the watch again and put it in my pocket," which was done. We heard all the time a voice speaking, but saw no one, though we felt the real presence of a number of spirit people. The voice was one I had heard times before, being that of a brother medium in spirit-life. My old friend G. had hands placed on each of his shoulders at the very instant a form touched me at the opposite side of the table. G. knew well the visitant, whose departure to the higher life some years before had been a loss to him indeed. The form bent over him, placed hands under his chin, turned up his face and kissed him affectionately. Again in front of me, the table being no obstacle, white drapery covered me at times, and a face bent over me and kissed my forehead. G. felt the form patting him on the breast, and making magnetic passes.

The direct voice now told us they (the spirits) would take the medium

out of the circle and place her behind a curtain, which we had previously fixed up. Shortly after she let go my hand and went forward, the curtains opened, and she was out of sight. We had by this time lit the gas, pushed back the table, and sat in horse shoe fashion in front of the curtain. In the light I saw a little figure dimly in front of us. I said, "Is that you, Harry?" "Yes," he answered. "Why are you so little? You surely used to be taller." "Wait," he replied, "till I get more power." I saw him lengthen, and he came quite close to me. I said, "Let me feel it is really you, Harry, put your face close to mine." He did so, and rubbed his cheek on my face. I undoubtedly felt what was a human face in contact with my own. He asked me for some sweets, which I had in my pocket. I wanted to open the packet, but he said he could do that for himself. He came around to all the sitters, giving them sweets. He gave a loving message for his father, who was absent, and spoke to another sister present about other members of the family. He asked G. to sing for him which he did—a simple child song. He was then asked to bring me something, and at once he went to a side table, and lifting up a fern in a small pot, he brought it over and placed it in my hands, where I allowed it to remain for a time, afterward putting it under my chair. Another form then came out—a tall figure, often seen before, a daughter of G., who bowed to us, and came round, touching each one, being particularly affectionate to G. and a sister.

Other friends were promised, a little girl being present for Mr. Traill Taylor; but G. said he would like to hear some music. An American organ was in the room, which was played upon with wonderful power, the rich tones seeming to surpass the ordinary capacity of the instrument. We heard "I Will Arise." Mr. Taylor then requested "The Lost Chord," and again we were charmed with the rich and perfect tones. The organ was in view of all the sitters and the organ seat, but no one, either in the body or out of it, could be seen, while the pedals were worked and the stops pulled out and pushed in, during the time that the tunes were played. I was asked to name any tune I would like played. I thought only of "Auld Lang Syne," but before I had time to express my wish the unseen friend began to play, and finished it.

Harry again came out; and said he was learning to play, and in his childish way he said he could play as well as what he had heard. He went to the organ, in view of all the sitters, and while we sang "Angels, ever bright and fair," he played the accompaniment, but in a very amateurish way, compared to what we had previously listened to. At the end of the first verse he said we were singing too quickly for him, so we sang the remaining verses more slowly. He said he would try something else, and started and played a verse very indifferently of the Scotch song "When ye gang away, Jamie." He again came in our midst and chatted to Mr. Taylor, who asked him if he had musical instruments in the spirit world, and he replied that he had, and was learning to play on them. He then said he feared the power was spent, and that some one should go behind the curtain when the medium waked up, as she at times was afraid of the forms she saw.—Two Worlds.

—Every one who receives a sample copy of the Light of Truth is invited to subscribe. If you cannot afford to pay for a year's subscription at once, pay 25 cents on account for a three months' trial.



MRS. E. J. DEMOREST.

Mrs. Demorest of Pittsburg, Pa., is a worker who is much sought after in her own state, being engaged by local societies for organizing, lecturing and ministering to wants of the spirit in general. Her mediumship is a natural inheritance from her parents, who were both mediumistic.

THE BEAUTIFUL CLAIM OF SPIRITUALISM.

(By Meribah E. Williams Walker.)

Mankind is fast dividing itself into two great classes on the question of "After death, what?"

The first class comprises all who believe that the spirit of man is immortal, and that its life is continuous throughout time and eternity. The second class includes those who believe that man has no undying spirit, but that he is totally mortal and absolutely ceases to exist at death.

Of this second class there are two divisions or companies; first, the annihilationists, who believe death to be the final end of man, with nothing for him beyond; second, those who, though they believe man to be mortal, and death a condition of dissolution and unconsciousness, believe, however, that there will be an after resurrection, or making alive again, when the righteous shall be clothed with immortality.

Those of the first great class, those who believe in an undying spirit in man, may also be divided into two great companies; first, those who believe that this undying spirit passes at death, away to a place of eternal happiness, or of endless misery; and that between these two spirit worlds and the earth there is absolute separation, and no possible communication. These believe that our loved ones do not and can not come near to our lives here, to help or influence us by impression, word or deed. To them death's separation is a separation forever.

The second company of those who believe in the undying spirit of man see death as merely the laying off of

this material body, which had, as it were, bound the spirit to this earth plane.

These do not believe that the spirit land is far distant and separate from the living land. They do not believe that the undying spirit loses its spiritual power of communion with the living; but, on the contrary, they believe that its spiritual powers are quickened after death, and that it can and does impress its loved ones just as its presence could through life, only more forcefully, more intensely.

They also claim that there are natural laws, not yet fully discovered, by which communication between the spirit world and this is established; sometimes, like the telegraph, by rappings; some times by writings without the aid of the living hand, sometimes through music, painting and other phenomena, requiring an intelligence back of them. Beside these tests of an unseen power upon inert matter they claim that certain persons, called mediums, may be controlled by disembodied spirits, in much the same manner as hypnotists control their subjects, and that the voice and body of the entranced medium speaks and acts not of its own will, but according to the will of the spirit control. Those who believe in this continuity of the life and activity of the spirit of man; in the nearness and influence of our departed loved ones, are true Spiritualists, though often not open professors of Spiritualism.

The beautiful part of the claim of Spiritualism is the closeness and fellowship between the two planes of existence. It brings a balm to loving hearts, wrung to desperation by the parting with loved ones at the "silent river."

If they do come and hover near us, soothing and comforting us by their presence, teaching and guiding us by gentle impression or more tangible word, or more forceful control, how beautiful! how blessed! The heart longs for this as the infant longs for the guiding, soothing hand of mother.

The claim of Spiritualism is so beautiful, so hopeful, so rational, that to realize its truth must lift the crushed heart from despair to shout "O death,

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where is thy sting? O grave, where is thy victory?"

To the Editor: With the hope that the above lines may benefit humanity by loosening the prison bars of intolerance they are written and sent for you to use as you may desire. I truly believe that not a few who would laugh at being called Spiritualists often soothe themselves with the thought that their loved dead are very, very near, guiding and influencing them to a higher, nobler life. As for myself, I am studying this serious question of Spiritualism just as I would seek for the truth in any science or natural phenomena. If true, it is in accord with natural laws, and it will be the supreme moment for humanity when they shall be fully discovered.

In April, this year, it was my privilege on invitation of Mr. and Mrs. Porter, to attend several sessions of the quarterly meeting at Flint, Mich. Looking critically into the eyes of every one, a stranger and searcher for truth could read in each an honest purpose, and a courage that dared to brave the stigmas of opponents. The people assembled were markedly high intellectually, and in earnestness. An air of pure devotion to and search for truth pervaded the assembly.

It would seem well for would-be scoffers at Spiritualism to pause and ask their own hearts—what would I not give to know as they know, that these things are true?

But without seeking how can one find the way? If there are others who with me are seeking for the truth, to "add to their faith knowledge," I should be pleased to join with them in a band of "Inquirers."

M. E. B. WALKER.

Grand Blanc, Mich.

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Col. J. H. Marshall, of Bayard, W. Va., writes: My head, throat and stomach were diseased with Catarrh; my liver and kidneys out of order, and my nervous system entirely broken down; in fact, I never expected to get well again, but thanks to your skillful treatment I feel like a new man.



Mrs. J. A. Duvall, of Warrenton, N. C., says:—Any one to see me three months ago and see me now would not take me for the same person. I never weighed so much in my life, and have not been so perfectly well for many years. I gladly recommend Dr. Beaty's Treatment to suffering women.

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This is very beautiful poetry, and it has one correct idea. Thought is the result of motion. And it only indirectly sanctions the notion that thoughts are things. If knowledge is a thing; if feeling is a thing; if hope, aspiration and imagination are things, then thought may be placed in the same category. But, if they are only modes of mental motion, then thought is only that. It is feeling translated into concept.

But again, what is meant by pure thought? By this term is meant to be conveyed the idea of a process where there is no mingling of materiality. Sometimes the expression takes the form of "pure spirit" by which is sig-

nified spirit entirely separate from matter. These and kindred expressions grow out of the old superstition that matter is the evil something which causes us to sin, or that it is subsequent to, and created by spirit; or that it is merely illusional and phenomenal. These notions come from Christian and Hindoo sources, and under the guise of Theosophy, Christian and Mental science, metaphysics, etc., is corrupting the scientific doctrines of Spiritualism. All these forms of so-called healing are thought cures, as they all assume that pure mental action, that is, thinking, cures disease, because disease is purely a mental condition. It is not of matter, because matter is only illusional and phenomenal. This brings me to this position; pure thought as thus defined is pure nonsense. In other words, there is no thought, or any other process of mind, that is purely spiritual, if by the term spiritual you exclude materiality. Man does, can not think except in the form of matter. He has no language but what is material in form. He thinks only in the use of material symbols. Why? Because he acts as an entirety and not by piecemeal. He is matter and spirit. The cosmos is also matter and spirit. They are alike eternal. If spirit is the life, matter is the form and the conditioning energy. Nature's units are all dual, or plural. The very atom is dual, positive and negative. Man, the unit, is dual, matter and spirit; and when he acts, both the component elements of his being necessarily act together. Matter and spirit were never disunited, and never will be. The laying of the more coarse materials of the body is only that, by and through a more subtle form of matter, the spirit may continue its conscious existence in other spheres of being.

THE POWER OF THOUGHT.

Thought is a mode of motion. In the early days of mesmerism, a vast amount of talk was expended upon will power, or one will controlling another. This was nonsense—it was thought power. Today the science healers repeat the same fallacy, at the same time most vigorously denying that they have anything in common with the mesmerists. Instead of will power it was concentrated thought. This entranced the subject then, and effects the cures of the scientists now. But what is the law of the process? It is this: Disease is the result of a lack of some element necessary to the nutrition of the system; or, as is usually the case, there is some poison needing to be expelled. Nature has her process for the expulsion of effete and poisonous matter from the system. In diseased conditions this process is interfered with. The agent for doing this work is the vis vita or magnetism evolved from the arterial blood, and stored up mainly in the ganglions. The reserved energy must be called out, and sometimes re-enforced to expel the intruding poison, and restore harmonious motion. Concentrated, persistent thinking controls and directs this potent force. From the healthy person there is constant radiation of this energy. The scientist has proved that thinking concentrates this energy, and directs it to any point the thinker wishes. And also that it influences the entire nervous circulation of another person, so that the surplus energy, stored in

the ganglions, is liberated, and also re-enforced by the projected nerve energy of the thinker, and thus the healthy mode of action is restored, or the patient is healed. But is it the mind that does the cure? Is it the thought that cures? There must be a mind to think. There must be concentration and direction to that thought, or there would be no entrancement or healing; but the life energy must go with the thought. Otherwise you might think and will ten thousand years and nobody would be cured or influenced.

In precisely the same way the hypnotist affects certain portions of the brain and cures vicious habits, and reforms the immoral. He thinks goodness into them and evil out, because his thought is the carrier of a potent material substance, which changes first the material conditions of the vicious or the sick, and the changed mental follows, as a matter of course. The vibrations of feeble organs are increased, and those overstrong diminished. Herein lies the power of thought. It carries and directs the mightiest energies of nature.

J. S. LOVELAND.

REMARKABLE PERSONAL EXPERIENCES.

(By Jas. Robertson.)

In my long connection with Spiritualism I have come in touch with many eminent people whose Spiritualism was unknown to the world. Among these was Mr. Traill Taylor, editor of the British Journal of Photography, and the author of numerous works on "Light and Optics." One seance with a private medium in a private house in London, at which he was present, satisfied beyond doubt as to the bona fides of all, might be set down, out of many jotted in my dairy at the time. A party of us sat down in a drawing room, first in a subdued light and then in total darkness, I holding the medium's hand. We had placed a musical box on the table, weighing over 17 pounds. This was moved over the table, and at intervals it stopped playing in the middle of a tune. Very soon all felt hands touching them, my hand being patted with hands, while each of the sitters held the hands of his neighbor. At the same moment more than one sitter would speak as to the hands. There came in front of me a form certainly solid, and yet the table before me did not seem to present any obstacle to the movements of the figure. My chain was touched, and I asked that my watch might be taken out of my pocket, which was done, the fingers being nimble enough to draw the chain through the buttonhole. A minute after I felt a form at my back and I said, "Take up the watch again and put it in my pocket," which was done. We heard all the time a voice speaking, but saw no one, though we felt the real presence of a number of spirit people. The voice was one I had heard times before, being that of a brother medium in spirit-life. My old friend G. had hands placed on each of his shoulders at the very instant a form touched me at the opposite side of the table. G. knew well the visitant, whose departure to the higher life some years before had been a loss to him indeed. The form bent over him, placed hands under his chin, turned up his face and kissed him affectionately. Again in front of me, the table being no obstacle, white drapery covered me at times, and a face bent over me and kissed my forehead. G. felt the form patting him on the breast, and making magnetic passes.

The direct voice now told us they (the spirits) would take the medium

out of the circle and place her behind a curtain, which we had previously fixed up. Shortly after she let go my hand and went forward, the curtains opened, and she was out of sight. We had by this time lit the gas, pushed back the table, and sat in horse shoe fashion in front of the curtain. In the light I saw a little figure dimly in front of us. I said, "Is that you, Harry?" "Yes," he answered. "Why are you so little? You surely used to be taller." "Wait," he replied, "till I get more power." I saw him lengthen, and he came quite close to me. I said, "Let me feel it is really you, Harry, put your face close to mine." He did so, and rubbed his cheek on my face. I undoubtedly felt what was a human face in contact with my own. He asked me for some sweets, which I had in my pocket. I wanted to open the packet, but he said he could do that for himself. He came around to all the sitters, giving them sweets. He gave a loving message for his father, who was absent, and spoke to another sister present about other members of the family. He asked G. to sing for him which he did—a simple child song. He was then asked to bring me something, and at once he went to a side table, and lifting up a fern in a small pot, he brought it over and placed it in my hands, where I allowed it to remain for a time, afterward putting it under my chair. Another form then came out—a tall figure, often seen before, a daughter of G., who bowed to us, and came round, touching each one, being particularly affectionate to G. and a sister.

Other friends were promised, a little girl being present for Mr. Traill Taylor; but G. said he would like to hear some music. An American organ was in the room, which was played upon with wonderful power, the rich tones seeming to surpass the ordinary capacity of the instrument. We heard "I Will Arise." Mr. Taylor then requested "The Lost Chord," and again we were charmed with the rich and perfect tones. The organ was in view of all the sitters and the organ seat, but no one, either in the body or out of it, could be seen, while the pedals were worked and the stops pulled out and pushed in, during the time that the tunes were played. I was asked to name any tune I would like played. I thought only of "Auld Lang Syne," but before I had time to express my wish the unseen friend began to play, and finished it.

Harry again came out; and said he was learning to play, and in his childish way he said he could play as well as what he had heard. He went to the organ, in view of all the sitters, and while we sang "Angels, ever bright and fair," he played the accompaniment, but in a very amateurish way, compared to what we had previously listened to. At the end of the first verse he said we were singing too quickly for him, so we sang the remaining verses more slowly. He said he would try something else, and started and played a verse very indifferently of the Scotch song "When ye gang away, Jamie." He again came in our midst and chatted to Mr. Taylor, who asked him if he had musical instruments in the spirit world, and he replied that he had, and was learning to play on them. He then said he feared the power was spent, and that some one should go behind the curtain when the medium waked up, as she at times was afraid of the forms she saw.—Two Worlds.

—Every one who receives a sample copy of the *Light of Truth* is invited to subscribe. If you cannot afford to pay for a year's subscription at once, pay 25 cents on account for a three months' trial.



MRS. E. J. DEMOREST.

Mrs. Demorest of Pittsburg, Pa., is a worker who is much sought after in her own state, being engaged by local societies for organizing, lecturing and ministering to wants of the spirit in general. Her mediumship is a natural inheritance from her parents, who were both mediumistic.

THE BEAUTIFUL CLAIM OF SPIRITUALISM.

(By Meribah E. Williams Walker.)

Mankind is fast dividing itself into two great classes on the question of "After death, what?"

The first class comprises all who believe that the spirit of man is immortal, and that its life is continuous throughout time and eternity. The second class includes those who believe that man has no undying spirit, but that he is totally mortal and absolutely ceases to exist at death.

Of this second class there are two divisions or companies; first, the annihilationists, who believe death to be the final end of man, with nothing for him beyond; second, those who, though they believe man to be mortal, and death a condition of dissolution and unconsciousness, believe, however, that there will be an after resurrection, or making alive again, when the righteous shall be clothed with immortality.

Those of the first great class, those who believe in an undying spirit in man, may also be divided into two great companies; first, those who believe that this undying spirit passes at death, away to a place of eternal happiness, or of endless misery; and that between these two spirit worlds and the earth there is absolute separation, and no possible communication. These believe that our loved ones do not and can not come near to our lives here, to help or influence us by impression, word or deed. To them death's separation is a separation forever.

The second company of those who believe in the undying spirit of man see death as merely the laying off of

this material body, which had, as it were, bound the spirit to this earth plane.

These do not believe that the spirit land is far distant and separate from the living land. They do not believe that the undying spirit loses its spiritual power of communion with the living; but, on the contrary, they believe that its spiritual powers are quickened after death, and that it can and does impress its loved ones just as its presence could through life, only more forcefully, more intensely.

They also claim that there are natural laws, not yet fully discovered, by which communication between the spirit world and this is established; sometimes, like the telegraph, by rappings; some times by writings without the aid of the living hand, sometimes through music, painting and other phenomena, requiring an intelligence back of them. Beside these tests of an unseen power upon inert matter they claim that certain persons, called mediums, may be controlled by disembodied spirits, in much the same manner as hypnotists control their subjects, and that the voice and body of the entranced medium speaks and acts not of its own will, but according to the will of the spirit control. Those who believe in this continuity of the life and activity of the spirit of man; in the nearness and influence of our departed loved ones, are true Spiritualists, though often not open professors of Spiritualism.

The beautiful part of the claim of Spiritualism is the closeness and fellowship between the two planes of existence. It brings a balm to loving hearts, wrung to desperation by the parting with loved ones at the "silent river."

If they do come and hover near us, soothing and comforting us by their presence, teaching and guiding us by gentle impression or more tangible word, or more forceful control, how beautiful! how blessed! The heart longs for this as the infant longs for the guiding, soothing hand of mother.

The claim of Spiritualism is so beautiful, so hopeful, so rational, that to realize its truth must lift the crushed heart from despair to shout "O death,

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where is thy sting? O grave, where is thy victory?"

To the Editor: With the hope that the above lines may benefit humanity by loosening the prison bars of intolerance they are written and sent for you to use as you may desire. I truly believe that not a few who would laugh at being called Spiritualists often soothe themselves with the thought that their loved dead are very, very near, guiding and influencing them to a higher, nobler life. As for myself, I am studying this serious question of Spiritualism just as I would seek for the truth in any science or natural phenomena. If true, it is in accord with natural laws, and it will be the supreme moment for humanity when they shall be fully discovered.

In April, this year, it was my privilege on invitation of Mr. and Mrs. Porter, to attend several sessions of the quarterly meeting at Flint, Mich. Looking critically into the eyes of every one, a stranger and searcher for truth could read in each an honest purpose, and a courage that dared to brave the stigmas of opponents. The people assembled were markedly high intellectually, and in earnestness. An air of pure devotion to and search for truth pervaded the assembly.

It would seem well for would-be scoffers at Spiritualism to pause and ask their own hearts—what would I not give to know as they know, that these things are true?

But without seeking how can one find the way? If there are others who with me are seeking for the truth, to "add to their faith knowledge," I should be pleased to join with them in a band of "Inquirers."

M. E. B. WALKER.

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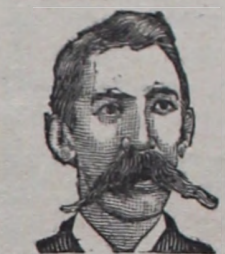
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Mrs. J. A. Duvall, of Warrenton, N. C., says:—Any one to see me three months ago and see me now would not take me for the same person. I never weighed so much in my life, and have not been so perfectly well for many years. I gladly recommend Dr. Beaty's Treatment to suffering women.

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CORRESPONDENCE

NEWS ITEMS.

Campmeetings begin this month. Virchand R. Ghandi is in Chicago. Dr. Ewell is located at Shelton, Conn.

The jubilee at Rochester was a grand success.

Boston has a "home rostrum" at 21 Soley street.

Mrs. C. L. Orr of Nashville, Tenn., has gone to New Orleans.

Mrs. Julia Steelman-Mitchell of Newport, Ky., is convalescent.

Societies along the Southern line have called off for the summer.

Mrs. H. E. Wilson holds evening circles at 9 Pelham street, Boston.

The Boston Spiritual Lyceum held a memorial session on the 29th ult.

Mrs. Tillie U. Reynolds' home address is 1637 Sixth avenue, Troy, N. Y.

Moses Hull has been recently speaking in New England cities and towns.

E. W. Emerson has been up among the Vermonters giving tests and lecturing.

Tacoma, Wash., had a great convention, which will prove of lasting benefit to the state.

Hon. A. A. Craig, United States senator from New Hampshire, has passed on. He was a Spiritualist of many years.

Miss Mary M. Brown of Topeka, Kan., would like to hear the opinion of our prominent writers on the war question.

"Controls and Industrial Sovereignty is the subject of lecture at the White Rose Circle, Chicago, for next Tuesday evening.

What is the matter with Philadelphia? The census list from there only gives eleven names. It surely has a few more than that.

Caleb Prentiss opened the meetings of the new Independent Spiritualist society at Lynn, Mass., with a lecture, healing the sick and giving tests.

The Lake Brady camp will open July 10th and close Sept. 4th, inclusive. Programs will be printed later. D. A. Herrick will preside as chairman.—Corr.

W. E. Bonney is holding meetings in Blair, Neb., and Union hall, 146 Broadway, Council Bluffs, Ia. Mrs. Bonney is assisting him. They have been in the work nearly five years.

In a quiet family reunion, Mr. and Mrs. A. F. Melchers of Columbus, recently celebrated their silver wedding—the former also his first decade in connection with the Light of Truth.

J. M. Haladay of Council Bluffs, Ia., writes that Mr. and Mrs. Bonney have been doing good work there; and that Mrs. Mynster and Mr. Witty give satisfactory platform evidence of their fitness in the cause of Spiritualism.

Hartford, Conn., has been treated to another "expose" of the spiritual phenomena. What they do not expose is what makes Spiritualism; that is, the genuine manifestations accruing through and in the presence of mediums.

S. B. P. of Geneva, Ohio, writes: Our society was favored by having Mrs. Carrie Fuller Weatherford with us on the eve of May 19th. Her lectures and tests were very fine and we can assure her of a cordial welcome whenever she can visit us again.

E. Burger, secretary First Spiritual church of Peoria, Ill., writes: Monday, May 17, our members met at 312

Fayette street; elected trustees for the ensuing term, and ordained Mrs. S. A. Estell as minister, who takes the place of Dr. C. T. H. Benton.

Atlanta, Ga., has a "Society of Spiritual Science," at which services are held on Sunday evenings with lecture and tests, and on Wednesday evening with tests. Mrs. Loe F. Prior conducts these services, being now a resident of Atlanta at 48 Simpson street.

The close of last week was one of the greatest in the history of Rochester, N. Y. The jubilee, which began May 25 and ended June 1, was a success in every way concerning Spiritualism, and the participants will have a time to remember to the end of their earth life.

Those sending us news items regularly should vary them a little in the matter of statements. Stereotyped repetitions of the personality and program makes monotonous reading. It were better to omit them occasionally or make monthly reports than to tell the reader one and the same thing four times during that month.

The Progressive Lyceum of Galveston has presented the mother society with large and fine portraits of the Fox Sisters. An entertainment accompanied the presentation. Among the workers for its success were Mr. J. W. Ring, conductor; Mrs. G. E. Watson, musical director; Miss A. B. Dean, secretary, and Master Guy Bell, librarian.

Transitions: Hon. A. A. Craig, U. S. senator from New Hampshire; Mary Nourse, Shrewsbury, Mass. De L. F. Snyder, Boston; H. P. Trask, Cambridge, Mass.; Mrs. H. P. Halton, Brooklyn; Dr. G. B. Crane, St. Helena, Cal.; W. D. Cowdry, Lake Geneva, Wis.; Mrs. E. Cooper, Waverly, Ia.; H. J. Miller, Frankfort, Ind.; John Lyons, St. Louis, Mo.

J. C. F. Grumbine and W. W. Tatum, demonstrator of physical phenomena, began their Chicago meetings in Le Moine block, conference room 508, 40 East Randolph street, the first Sunday of June and continue through June and July. Services at 11 a. m. and 8 p. m. A test seance in the morning and a seance for physical manifestations in the evening follow each lecture.

At the Cassadaga camp meeting, which takes place from July 15 to August 28, the following speakers are engaged: Mrs. E. L. Watson, Lyman C. Howe, Mrs. J. H. Jackson, Mary E. Lease, Rev. W. W. Hicks, Rev. Moses Hull, Prof. W. M. Lockwood, J. Clegg Wright, Prof. H. D. Barrett, Mrs. Cora L. V. Richmond, Rev. E. L. Rexford, Hon. Dr. W. H. Montague, Willard J. Hull, Carrie E. S. Twing, and Mrs. Maggie Waite.

Dr. George Wigg writes that Portland, Oregon, is troubled with a trio that gives tests in a very unique manner. It is done by putting messages in the lining of visitors' hats during the week, and if any of them appear at the Sunday meeting, he is told that the spirits wish to communicate through his hat. Then by a few passes the message is taken from the hat, and the "test" is complete. This is "talking through the hat" with a vengeance. But all goes with those who do not patronize their papers.

The Cambridge Industrial Society of Spiritualists was incorporated under the public statutes of Massachusetts on May 6. The incorporators are Jennie S. Soper, Emiline J. Smith, Sarah A. F. Willis, Statia J. Hanscom, Lydia Elmira Keith, Mary M. Nichols, Charlotte M. Hartswell, Eliza S. Bradshaw, Elvira F. Simons, S. Annie Ackers and Annie J. Banks. According to the certificate of incorporation the society is constituted "to carry on the work of

true Spiritualism." Only honest and avowed Spiritualists are eligible to office.

Awakening and unifying work is being done by the Illinois State Spiritualists' association in undertaking to establish a local society in every city, town, hamlet and neighborhood where seven or more Spiritualists representing three or more families can be banded together. All societies applying for local charters on or before June 15th will receive from the state board for a donation of a sum equal to the required charter fee. All points wishing aid in organizing societies or to conduct all day Sunday revival meetings are asked to advise the secretary at Fulton, Ills. Honorary membership (one dollar each) and donation to aid in prosecuting the work should be forwarded to Ervin A. Rice, treasurer, 6646 Perry avenue, Chicago. Write the secretary for constitutions, blanks and information.—Martin H. McGrath, Sec.

P. C. Mills, state agent at Edmonds, Wash., writes: "At a preliminary meeting at Tacoma, Washington, last Sunday afternoon, it was decided to hold the state convention at that place on Wednesday and Thursday, the 22d and 23d of June. It was also decided to have the representation consist of two delegates from each society now chartered by the National Spiritualist Association, and the president of such chartered society shall be a voting member by virtue of his office. This includes only such societies as are chartered now by the N. S. A. All towns and districts shall be entitled to one representative; the large cities to be divided so as to give them a fair representation. All Spiritualists are earnestly and cordially solicited to contribute their influence to this movement, and make it a success, by sending delegates to take part in the deliberations and plans for future work.

The gifted and eloquent speaker, A. E. Tisdale, has been lecturing for the First Association of Spiritualists of Philadelphia for the months of April and May to good audiences. On Sunday evening, May 8, in addition to the lecture "The Buds of Promise", under the direction of their teacher, Mrs. Lillian Reid Heasley, gave a patriotic drill, marching with the American flag, singing "Columbia." Mrs. Heasley taking the part of Columbia, joined the ranks, waving the "Lone Star Flag" of struggling Cuba. The drill and singing by the classes was finely executed and was received by the audience with great enthusiasm. After the lecture by Mrs. Tisdale, a beautiful allegory was presented, entitled "The Ministering Angels", written and dramatized by Mrs. M. E. Cadwallader. The allegory represents the protecting care of guardian spirits over the children of earth. The piece was charmingly rendered under the direction of Mrs. E. L. Haslan, accompanied with appropriate music rendered by a selected choir. Mrs. M. E. Cadwallader took the part of the mother, asking angel guidance for her daughter, represented by Edith Ahles. Mrs. Heasley, the Angel of Life, was assisted by Miss Jackson, Miss Stryker, Miss Mary Carlick and Miss Fannie Read as attendant angels. Their apparel and all their appointments were most appropriate. The audience was delighted with this beautiful object lesson of Spiritualism, setting forth as it did, in a most impressive manner that while mortals in their shortsightedness pray for what they desire from a material standpoint, the experiences of life prove, that "God's Ways are Best."—Corr.

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Moreover—much of our work has had to be done in different parts of the city, for lack of office room. This has made the careful conduct of our work very difficult and a location where the concentration of our offices and all our work is possible has become necessary.

This has made a change from the present office building, where our principle offices are located, imperative.

We now have a large building, which is devoted exclusively to our offices. We have ample room adjoining to enlarge this building from time to time as our work may necessitate.

Our location and accommodations are unsurpassed. We now have the largest and finest offices in the United States, devoted exclusively to the treatment of chronic diseases.

It is a matter of pride to Spiritualists that among their number should be found the physicians having these accommodations, and especially so that their old friend and champion, Dr. J. M. Peebles, is the one to achieve this wonderful success. It is a demonstration of the fact that the public, generally, are commencing to realize and appreciate the advantages which a psychic physician possesses. It is a recognition of merit and thorough medical and scientific education, supplemented by wonderful psychic gifts. Our practice is not limited to adherents of spiritualism, in fact, a large number of our patients are members of orthodox churches.

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MISCELLANEOUS.

A TEST WITHOUT MIND READING.

For remailing my spiritual papers to those in darkness after I get through with them, I was recently rewarded by an absolute test.

Being four hundred miles away from home I called on a medium, whom I never saw before. In the course of the sitting she said: "A tall man comes to you who says he used to know you, and that you were in one choir together."

I replied that there were several tall ones in the choir, but would like to know his name.

"Yes, his name is Daniel E. Abel," she replied.

"Why, he is in earth life," I said, "You must be mistaken. for I spoke to him but a short while before leaving home, and then he was in good health."

"But he tells me he has just gone to spirit life, and comes here to thank you for those spiritual papers, you sent him while in the body," reiterated the medium.

When I returned home the news of his death was confirmed as given by the medium. As neither I nor the medium knew of this fact, it was no mind reading, but a very simple spirit test, and that man continues to live after physical death.

DAVID HAYNES.

Middletown, Conn.

PROPHETIC DREAM.

I feel that I must tell you that three weeks before war was declared between the United States and Spain that I was assured that such would be. I was awakened in the night and heard a female spirit voice cry out, "O Spain—my Spain!" The words were expressed in a most heartrending way. I could feel her deep anxiety, earnest desire that her country make no mistake by warring with others, and heartfelt sympathy for all concerned.

A few days later I saw (clairvoyantly) a large city in ruins and enveloped with smoke from large guns. This city seemed a great Catholic center. Only one thing could be seen, partly above the smoke. That was a great round dome. I noticed no boats yet I seemed out on the water while looking upon the scene.

Later I saw in the same way another large city at the water's edge. The ground was very rough and the buildings were in ruins. The only living things in sight was a man leading a large mule over the rough debris. I

Since war began between our country and Spain I saw (also clairvoyantly) a table with a pure white cloth beautifully and neatly spread. Everything was so very clean and carefully arranged and set as if in waiting for an honored guest. A man came in alone and took the seat at the table. His every expression betokened weariness. His features showed the signs of great mental strain. One might judge that he had traveled far and over rough and unusual places. He seemed almost too wearied to realize that he had reached a resting place. The part of this vision most surprising to me was that the features of this man were those of General Grant.

Can it mean that after long, tedious suspense and much labor that our countrymen will return, and although much worn and wearied they will find everything in right order at home and themselves honored guests?

For days before Sampson poured his hot blasts into the Spanish fortifications I could at almost every quiet mo-

ment hear the name of the place spoken repeatedly. Also before the Philippine Islands were captured I could in the same way hear "Manilla, Manilla, Manilla." If any one or more of the 'great scientists' can explain (satisfactorily to my mind) how "subliminal self" or "expectant attention" can account for these visions and the clair-audience, I will promise them a sincere and attentive listener, at least. Scientists deserve both gratitude and respect as well as admiration, just so long as they do not become "staked."

Spiritualists everywhere owe much to Dr. Hodgson for his brave uprightness in expressing his honest convictions after diligently searching for truth. I am not a "professional medium." OLIVE MANTOR.

OBITUARY.

PASSED TO SPIRIT LIFE.

From his home in Lake Geneva, Wis., Mr. M. D. Cowdry left his worn-out body April 26th, '98. Mr. Cowdry was born in Le Roy, N. Y., Oct. 19, 1819. For over 40 years Mr. Cowdry has been an ardent Spiritualist, and his home not only in Sandusky, Ohio, but in Lake Geneva, Wis., was ever open to the workers in our cause. He not only was a firm believer in the Spiritual philosophy, but it entered into every act of his life. No one who ever lived in Lake Geneva was ever more highly respected than he, ever seeking to do good, not only in wise counsel but of his means. No one ever appealed to him in vain.

He has gone into the Spiritual life, and they who were blessed with his acquaintance and friendship can but feel the inner life is made brighter, earth made better, by his coming and going. He leaves a wife and three sisters and a brother and a host of friends to mourn his loss. The funeral was very largely attended. The writer, an old friend, officiated.

G. H. BROOKS.

THE SPIRIT BIRTH OF M. B. SHEETS.

A link is gone from our home chain. Dear father passed to his spirit home Sunday, May 15, after an illness of 12 days. He seemed for months to be gradually losing hold of earth life, said he was "so tired." An attack of la grippe was the immediate cause of his death. He seemed to have no power to withstand its effect. After the first few days he suffered no pain. His was a loyal soul. Having the courage of his convictions, he made requests and arrangements in regard to his funeral services, and the final disposition by cremation of his mortal tenement. In carrying out the promises sacredly made him, strength was given me to speak at his funeral Tuesday afternoon, here in the house which had been his for 23 years. A large concourse of friends and townspeople came with fragrant offerings to testify to their respect for one so radically different in religious belief from the most of them. Wednesday we carried his physical casket to Detroit, where, after the parting words of the last brief service were given under the inspiration of my guides, we then surrendered his precious dust that the element, heat, in the way he preferred, might give back to their own each part and portion. His earthly life ended as peacefully and tranquilly as that of a child going to sleep. He said, when first taken ill, "I shall never recover," at which time he selected his pallbearers. Later he told our mother, as she bent over him, that he would be released on Sunday. She asked him if he realized his approaching transition. "Yes, and there will be no disappointment," he replied. It was graciously permitted that conditions were given me through which, clairvoyantly, I saw the change as it came to him, the preparation of the attending spirits, his relatives and friends, for assisting and receiving the newly born soul. He was nearly 77 years of age, 42 of which he was a medium. The healing power was exercised until prohibited by advancing years. Being a natural seer, he retained that faculty with all others until the last moment, being fully conscious of material and spiritual surroundings. He leaves a companion, our mother, who feels, with my brother and sister and myself, a yearning and longing for his physical presence. Yet in memory of the fact that he was a reformer, a champion of freedom in anti-slavery days, one who was ever on the side of the oppressed, we are somewhat comforted. Like the echo of a sweet refrain of a tender hymn, there comes to us consciousness that it is well with him. When life's curtain rises at the drama of death, we shall all meet and know our own; until then, Spiritualism is our stay.

ABBIE E. SHEETS.

May 20th, 1898.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing, can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for nineteen two-cent stamps, which is only the actual cost of the samples, postage, etc. I am going to begin work at once to catch the spring trade.

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VOICE OF THE PEOPLE

THAT DOCTOR'S PLOT.

The next thing in order is a bill prohibiting the purchase of drugs without a physician's prescription or the giving of advice to a rheumatic without a doctor's certificate. To get rid of a bad law is to enforce it in all its sequences. The brutal manner in which the medical law is cared for in some localities is beyond endurance, and nothing short of a tyrannical blue law of ancient days—only that the people are as ignorant to it comparatively as they were in the past to its counterparts. Experience seems to be a needed awakening to some wrongs. But after all have had a taste of regular's visits at \$2 for every five minutes, and calling a half-dozen times when one, or at the highest two visits would have been sufficient, they will conclude to elect legislators who also have had experience in this respect.

The writer of this, having had an attack of indigestion one night, although having fully recovered from it, concluded to call in a physician the next morning who was attending a patient next door—being willing to pay him \$2 for the comfort of knowing that he had given himself the proper treatment for recovery.

The gentleman who was treating patients on the certificate plan commended all we had done, and said he would bring a little tonic on his way back—a homeopathic cure that would aid the restoration of the stomach to its normal condition, and for which he would not charge.

Well, the phial contained less than a half ounce of fluid—worth perhaps 20 cents, and which he could afford, as the visit still left him a profit of \$1.80. But he also charged \$2 for bringing that little phial. And worse still, he called again that evening.

As he did not ask any questions concerning our health, and only asked information concerning Spiritualism, in which he seemed interested, we regarded this as a friendly visit.

But next morning he called again and asked more questions. We were out of bed by this time. And again he called that evening—making five visits so far—all on account of a little case of indigestion which we cured before he put in his first appearance. But to cap the climax he called again on the third morning just as we were ready to go to business. He pretended to be surprised at our intention. But we laughed, and told him we had been better since his first visit, though we had been glad to see him on account of the interesting talks, and thus we parted. But lo! on the following afternoon we were dumfounded by a visit from his collector with a bill of \$12 for six visits. For what? We had to pay it or be sued. Do you see the infernalism of the doctor's plot now? Reader, be wise in time, or you will also have a taste of it.

ARTHUR F. MILTON.

THAT GOD QUESTION.

If God (whose body we live in) "can neither love nor hate," why do His laws express love and hate—by attraction and repulsion?

That which emanates from a thing, must be of the nature of the thing itself. The life forces that fill the universe, expresses the law of mind. Law, is executive force. What executes it? Law proceeds from will; mind expresses will. Will enforced is law. If it is dominant will, it becomes a universal law or God, superior to all inferior

forces of minds existing within it, that have the same nature as to substance—mind. Atoms of mind as compared to universal mind, in which we exist.

When we reach perfect unfoldment of mind, as an equally balanced power, force. On a physical plane the earth's body has reached automatic action—a balanced power of physical growth. We are outgrowing the physical reaching upward, or diverging into another line of action into the higher forces of mind and thought action of mind where all becomes spirit, and by clairvoyance we can feel the dominant nature of mind having a central power of generating thought, but unlimited in circumference, as the nature of eternity. Until mind dominates matter in feeling, we can not conceive of a center without a circumference of limit. Clairvoyance demonstrates mind thus unlimited in nature of circumference but centralized in the brain as a generating force of thought.

God is the central generating force of the moveable living universe of life and mind, whose perfect balance of spirit becomes automatic action, of unlimited circumference of mind power. Eternity we cannot sense because the physical of personality is not yet outgrown; it has the strongest bearing of feeling upon us. Hence we cannot sense eternity of mind, or center without circumference. Any clairvoyant will know that mind has this attribute.

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